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T O U R
O F
V A L E N T I N E.

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WITH
ALTERATIONS AND ADDITIONS.

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T O U R

V A L U E



TO THE
R E A D E R.

WHERE the circumstances announcing any work may possibly suggest unfavourable conjectures, it seems allowable to offer some notice to the Reader concerning what is submitted to him. It may not, therefore, be improper to signify, in behalf of the following pages, that they were not written to furnish entertainment solely; to add another to the many volumes of novel-adventures, eastern romances, or sentimental effusions. The true

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design of the work will readily appear. Some considerations have arisen to the Author, concerning the propriety of clothing a work intended to promote Christian piety, in a fanciful dress. The common objection to books of this kind pretending good intentions, is occasioned by the mixture of good and bad ; by the loose and passionate descriptions, which are hardly effaced, or rendered edifying, by grave consequences or supplemental morality. Virtue is indeed proposed, but the means to attain it are not often taught ; there is therefore, strictly speaking, no example of virtue given. Many
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will imitate what they find most suitable to their own habits: others may perhaps admire the virtue proposed, but they may contract a relish for the false passions exhibited, or at least become acquainted with them. The Author of these pages could not hope to excuse himself, if he had it not to say, that no part of these objections can apply to the following work. As a further defence, he may be permitted to add, that by treating even subjects so grave in this way, and proposing them under feigned examples, their manifold circumstances and relations may be varied and illustrated more
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generally and effectually, than by any continued treatise or body of instruction. We interest ourselves particularly in the characters and actions of our fellow-creatures, and take the deepest impressions, by comparison, from them; and if the characters, though feigned, be agreeable to nature and to truth, the interest excited resembles that which we imbibe from real instances.*

* The Eighth and Sixteenth Chapters are added to this edition.

in his own breast. **T**his is supposed the smooth current of a tranquil life, gave a turn to his imagination, and made reflection hours of solitude, and made reflection habitual. Yet this was not the case. The young man, of the name of Valentia, or the **VALENTINE**, were already town in his palace, though not quickened by the smiles of fortune, or the flowers of adversity. An old and indolent father, and a sister near to him in age, **CHAR.** his duty and affection.

THE glare of noon was past, and a cold breeze ran along the banks, heightening in its descent with the fresh, the reflected brightness of an evening sky; the dulcet of the evening song, tremulous and playful, glided more sweetly on the ruffled surface of the water. The youthful Valentine observed the beautiful appearance; it reminded him, that the little ingenuities

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in his own breast; whilst it opposed the smooth current of a tranquil life, gave a turn to his meditations, amused his hours of solitude, and made reflection habitual.—Yet discontent had not destroyed the peace of Valentine, or debased his pleasures; the seeds of hope were already sown in his bosom, though not quickened by the smiles of fortune, or the showers of adversity. An old and indulgent father, and a sister near to him in age, exercised his duty and affections.

Valentine had many excellent qualities, the ready fruits of a good disposition; his imagination and fancy had been also carefully improved, and rescued from that early death to which a life of little conversation, and less knowledge, might have consigned them. This seasonable cultivation of his mind he owed to the partiality of the Pastor of his village, a person who had made the
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best advantage of having mixed with the world, by being easy in retirement. This venerable person had conceived a fondness for Valentine, and had at times succeeded in teaching his little favourite the rudiments of letters, but oftener in instructing him in the principles of piety. In this last part of his endeavours he had been particularly successful: it had ever been the chief aim of this good instructor, to demonstrate the true value of every thing he taught or recommended; and whilst he bestowed upon his pupil the advantage of every accomplishment within the reach of his years and opportunities, he was careful to direct his choice and esteem, in a more eminent manner, to that which might be most important in them. Thus Valentine was, at an early period of his life, made acquainted with such a measure for all the good he was to seek or to obtain, as could never deceive him, when con-

§ THE ROSE OF VALENTINE.

sisted rightly. He had often been assured, that whatever did not tend to promote and encourage the main principles of that dutieous service upon which all real benefit depends, was of little value; and that whatever could not consist with it, was noxious and destructive.

As memory, however, is not always obedient to our best designs in human conversation; and as idle thoughts will creep, like favourites discarded, upon our careless moments, this good Pastor had frequently told Valentine of other scenes of the world; pleased when he could pass the story on the score of caution, without perceiving that these discourses were often undetermined in their first motives, and often continued when they could not be useful to his pupil: accordingly this part of his tuition, as it began in weakness, and wanted a proper aim, led to error, and was perverted in its end. Valentine remembered
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what he had heard thus related of life, and of the world; and he remembered the lesson, but he wanted the experience to feel, and to apply it: he gave a proof of the vanity of supposing, that we can impress upon others the same sentiments which have been fastened upon ourselves, without a repetition of the same circumstances which have given them energy and weight. Valentine remembered the danger and the caution, but he thought that this knowledge alone was sufficient to secure his safety. He had for some time entertained a weariness of his accustomed habitation, society, and employments. His father, though indulgent and affectionate, had either wanted much of that spirit which expands as the vigorous mind advances to maturity, or had forgot how it had influenced the different stages of life: accordingly Valentine had met with no encouragement in whatever desires this

little irksomeness, now growing upon him, had begun to feed; and, as he could not well explain or defend them, was contented to conceal them. His conduct, however, became in some measure altered by his increasing anxiety, but the alteration passed almost unnoticed: his good father had not consulted this source of his son's sentiments, because he had nothing in himself which suggested the suspicion; if he ever received a hint of the change of his disposition, he received it with displeasure, and considered it as a wild impatience of domestic order, as a wanton curiosity, or, perhaps, a vicious inclination for new pleasures. Valentine therefore had no hope of conquering these prejudices: he scarcely knew whether they were unreasonable, and was in a still less degree master of any proper plea to countenance his desires.—Something in the appearance of the evening, or in the objects

objects around him, had filled the mind of Valentine with unusual emotions, and they begat an aversion to return to the accustomed domestic scene, where he was sure not to find any thing to cherish this wayward humour. The hour for his return elapsed, and his aversion increased—in an instant he resolved against returning at all—this resolution, without any particular design accompanying it, shot through him like lightning, and with a tumult in his head, a palpitation at his heart, and a disorder in his steps, he fairly turned his back upon the village.

CHAP. II.

VALENTINE quickened his pace with eagerness; not for fear of being overtaken, but that he might the sooner get so far as to add another obstacle to

THE TOUR OF VALENTINE.

his return, and another motive to go forward; as we always make our folly the measure of its own excusa.—The evening was now failing; the twilight began to shorten the prospect before his eyes, whilst fancy was expanding that which opened on his mind. The first circumstances of Valentine's travel, indicated how precipitate his motives had been: misconduct may be known by its earliest consequences; it stands as the first number on the line of figures; even cyphers aggravate its importance, and borrow from it in return their value and significance. He had begun his journey at so late a period of the day, that he found it impossible to reach the next town at a seasonable hour; the forfeiture of his first night's repose appeared therefore inevitable. But Valentine, according to the genuine spirit of error, more strongly resolved to go forward, when the reasons for his return became more strong.

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The evening closed, and the moon rose, bright and unclouded; the mildness of the air, the charming variety and softness of the light and shade that prevailed over the scene, the still solemnity of the time, all conspired to gratify the expectations of Valentine, and seemed as the earnest of something which had hitherto been lost to him, from a dull conformity to domestic hours and customs. He was not conscious that much of this delight was owing to that unusual temper of mind, which the singularity of his present situation had excited; the same scene had often been presented to him without the same emotions: but we are apt to fancy that external objects create and feed our pleasures, whereas they do but administer to them.

Valentine walked onward: he began, however, to think of some plan for his journey; he recollected that he had an old relation, who lived in a city not far distant

distant from the metropolis; he resolved to direct his course to him; and the thought of having now some design to plead in his excuse, gave him spirits, and confirmed his resolution. He began, however, at length to grow weary, and the night was far spent: the beauty of the prospect could no longer induce him to forget that he should want rest: he began to covet that shelter and accommodation, which he had just before despised so much. He drew near to a farm-house, and having passed the gate, called out for admittance. The farmer soon appeared at an upper window, out of which he thrust before him a gun, and bad Valentine begone immediately, or he would fire upon him. Valentine remonstrated so earnestly, that the farmer hesitated, and asked him who he was, where he was going, and upon what business. Valentine was confounded; he perceived instantly that he could not give

THE TOUR OF VALENTINE. 11

give a satisfactory answer to these questions, and without making any reply turned away and departed. He would not give a false account, to serve his purpose; this was the genuine impulse of an honest nature: it required, perhaps, maturer reflection to feel an equal shame, because he could not clear himself without a falsehood. He sought the best place of shelter that he could find, and, being weary, lay down and slept.

When the morning dawned, Valentine awoke: and here custom, which in the late tumult of his mind had been broken and interrupted, reminded him of his duty; and with the admonition he felt a reproof more severe; for he remembered, that he had, for the first time, forgot that duty on the preceding night: no thanksgiving had fulfilled that day, no prayer had confirmed the confidence of that night. He was afflicted at the omission; and his uneasiness

ness was increased, when he found that he could not now offer those prayers with the cheerful propriety of a sound mind. This was the first reproach of conscience, and, like the first lash to a colt unbroken, it startled and alarmed, as much as it pained him. The first suggestions of reason and religion, unmethodized, unpalliated by casuistry, unaccommodated to the difficulties of life, are ever good; and Valentine had not yet learned to pray with a mind embarrassed and disturbed; an art which a commerce with the world too readily teaches. He now thought with terror and distress on the uneasiness which his family might have suffered, in a long night of anxiety for his loss, and of apprehensions even for his life. He perceived, that he had violated his duty to his father, his confidence to his beloved sister, and his affection to both. His venerable mother was not forgot in these

these reflections. The tears started in his eyes, he turned his face toward home, whilst shame combated his repentance: but for that, he would have returned with a ten times swifter pace than he had measured the distance; for Valentine's heart was such, that no gratification could have tempted him to resist a direct call upon his duty and affection. He would in an instant have abandoned all his hopes of pleasure in this ramble; this virtue was natural to him, but shame was an obstacle which it was not able to surmount. Shame is the surest bond of vice, who, when we grow cold to her dalliance, threatens to expose us, and again we hide the face in her bosom—Repentance in vain challenges the tears that are shed there.—The generous mind can patiently suffer disappointment, or exercise self-denial; these only preclude some immediate satisfaction: but the dread of actual disgrace

grace works more powerfully; and though this abhorrence of shame, when it accompanies repentance, arises from a misconception in the heart, of its true nature, yet the heart of Valentine was too little experienced to profit by this distinction, or to gather resolution to encounter such a trial.

CHAP. III.

IN the midst of this conflict, which took place in the mind of Valentine, a rustic belonging to his village, who was returning with a waggon from a neighbouring fair, came up with him: being surprised to find him at that place, at so early an hour, and emboldened by his youth, as well as by the confusion visible in Valentine's countenance, he began to question him. The lie, which had presented itself the night before at the farmer's

farmer's, came now with some abatement of its novelty, and a proportionate diminution of its terrors: it came with the advantage of a former introduction; and Valentine adopted it: he delivered it however with such reluctance, that it did not avail: and he confessed the truth in the same breath. The rustic used all the persuasion in his power, and where he was deficient in arguments, had recourse to threats: but, as it sometimes happens, he who wanted but a little of taking up a wife resolution the moment before, from this awkward reinforcement of his motives became peremptory in his error: as, when but little additional strength is required to raise a great weight, some hand, by tugging indistinctly, breaks the rope, and the weight recoils at once. Valentine, partly ashamed of such a monitor, and little willing to be led back by him in triumph; partly irritated by his foolish rebukes; and
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THE BOOK OF VALENTINE

which was more natural, having his mind thus withdrawn from his late bitter reflections; determined to pursue his course: particularly as he could, by means of his honest townsman, relieve the fears of his family. He told him therefore bluntly his resolution, bade him acquaint his friends that he was well, and would soon return to them, and run off, with as much speed as was necessary to leave the clown behind, and to dissipate any further repentance.

Valentine's spirits began to flow more briskly after their late depression, like a current after interruption. He was already at such a distance from his own village, as to find himself in a country entirely new to him; the day was fine, and he travelled on with a cheerful heart until towards noon, when he drew near to a town, the buildings of which he had for some time kept in view. He began now to regret that he had taken

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so sudden and hasty a departure, as he felt ashamed of his present habit, which was such as he wore for the diversions of the field: he wished he had equipped himself in a better garb; but in this instance his pride happened to be a little unseasonable: his dress was better adapted to his circumstances than he at first imagined; for, in his inexperience and hurry, he had forgot to bring with him what was more important to establish his title, as a traveller, to better opinions; he had forgot to provide money. This was the first moment in which that omission had occurred to him; with a sinking heart he recollected it, and, feeling for his purse, found it ill provided for a journey; it was not however quite empty; and he determined to stop at the poorest inn he should find, that he might procure the cheapest fare, as his fears, lest he should not be able to reach the place of his destination, and

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which he knew was yet far distant, were now much excited.

He stopped at a shabby house of entertainment, in the suburbs of the town, and called for such a dinner as he thought would prove least chargeable. The host, who was a shrewd fellow, marked the features and appearance of Valentine; and being soon convinced, by his youth and air, that he was no very experienced traveller, resolved to profit by this discovery: he sat down with him at table, according to the custom of his house, a compliment not very agreeable to Valentine; but he, who was used to bear with the humours of others, and to accommodate his own to them, seemed not to notice this displeasure in his guest; and, possessing a readiness of conversation, soon overcame it. By degrees he drew from Valentine some hints concerning the motives of his journey, and then launched out, as well

as he could, in praise of a roving life; and, though he rather represented a lawless one, Valentine did not choose to be very critical in the matter. The looseness of his conversation, and the frequent oaths with which he introduced his stories, passed not unnoticed by Valentine; who, when he had finished his appetite, which he did hastily, was in vain solicited by him to swallow more of his liquor, though he pressed it upon him with all his art, both by example and commendation. The stench, dirtiness, and bustle of the place where they sat, disgusted him: he called for a bill. The honest publican, being foiled in one part of his design by the temperance of his guest, made ample amends for this disappointment, and quite defeated poor Valentine's expectations from the mean appearance of the house. He trembled, when he saw the amount of the bill; but finding that it

came within the sum he had in his possession, and being unwilling to contest the justice of the demand, with some confusion he threw down the money; and inquiring the distance to the place where his relation lived, which, with grief of heart, he learned to be considerable, prepared to go forward. He was in vain urged by those about him to stay where he was for that night; the day was not yet spent, and Valentine was resolute. In order to dissuade him from leaving the house that evening, they told him, that the next village was so far distant, that he could not reach it by night, and that there was no other place where he could procure a lodging. This account did not deter Valentine from proceeding; but it prevented his having the pleasure which he had promised himself in viewing the town, through which he hastened, in order to reach the place described to him, before night;

night; and thus again marked the impropriety of the means he had used in what he sought, by being obliged to forego, in this instance, the very object of his curiosity, when it lay before him. The evening continued fair, and Valentine pressed forward. He reached the village as the day was closing, and stopped at a little obscure house, which promised indeed but poor entertainment; but he well remembered, that it was but little he could now command.

CHAP. IV.

NOTWITHSTANDING all the evasion he could use, the expences of that night drained Valentine of his last penny. The next morning, being resolved to make every effort to reach the city to which he was travelling, before distress and hunger should come upon him, he

rose very early, and with an empty purse hastened on his way as fast as possible.

The night had been dull and rainy; every thing was enveloped in fog and mist; the day came forth just at the same time with Valentine, and, like him, fallen and disfigured. He felt sensibly the effects of so much travelling to which he was unaccustomed; and with painful steps, and dejected heart, endeavoured to conquer the forebodings which he experienced in every limb, from the fatigue of the preceding day: but what afflicted him even more was, that he had no change of clothing with him; and, for the first time in his life, he felt himself dirty and squalid. The effect which such a sensation has upon the spirits, and the real alteration it produces in the health of the body, aggravated by a severe cold, which he had caught the first night of his journey by sleeping out in the open air, wrought a considerable

considerable change in the mind and person of poor Valerian, and drew a tear down his cheek. The country now appeared strange to him; and the poverty of it, so far from diverting him any longer, only reminded him how forlorn and friendless he was. He recollected now with disgust, the ribaldry and loose conversation of the last persons into whose society fortune had thrown him at the inn, on the preceding day. Once more he meditated a return; but greater difficulties had now intervened; and if the motives were more pressing, the obstacles were proportionally augmented. He could not bear to return in his present figure and condition; as that, by manifesting his disappointment, and exhibiting the consequences of it, would aggravate his shame. He had also measured more than half his journey, which was another powerful inducement to him to proceed.

He now redoubled his speed, knowing that he was unable to procure any subsistence on the road. He who commenced his career with such wild expectations of pleasure, was glad to promise to himself no other end in his journey than mere support and necessary food. He travelled hard all day, though constrained to fast, and at night chose the best place of shelter that the fields afforded.

On the following morning he awoke, and, though weak and discomfited, set forward, consoling himself, that he now drew near to the termination of his journey. The call of hunger began to be very pressing; about noon, when he was almost fainting with fatigue and want of food, he saw an elderly man coming toward him on the road; and being fearful that he could not proceed much further without some sustenance, resolved to beg that relief which he thought

thought his necessities might claim; and with a faltering voice he expressed his wants. The stranger surveyed him with an angry look; reminded him of his youth; and pointing to the fields, asked him how he dared to cover the bread of idleness and beggary, when he was able to work for his support. Poor Valentine had nothing to answer to this: the rebuke seemed so reasonable that it put him to silence, though he who used it perhaps had shown sufficient inclination to misapply the objection, if it could save his pence, by paying no attention to the manner, the modesty, and manifest distress of the suppliant; all which gave sufficient tokens of something in his situation which might entitle him to relief. Charity should perhaps be just, but must be inquisitive, in order to be so. There was no remedy; and Valentine passed on, till the spire of the town he sought appeared in view: his
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before glowed at the sight; but, upon consideration, he felt much shocked at the condition in which he must present himself to his uncle, to whom he was entirely unknown. He was sensible, that he must be instantly supplied with food, for that he could not support himself much longer without it; he anticipated the shame to which such a furnished, distressful necessity would expose him; and he wished much to procure some little refreshment and rest previous to his visit, that he might appear with a better air.

As he drew near the town, with these thoughts revolving in his mind, his eyes were attracted by a Lady, who was walking toward him. He resolved to render his request; and, leaning against a small pillar, which told the distance to the town, expected her approach; when, observing her that he had missed two days, he solicited some relief.

Valentine's appearance was a sufficient warrant to the notice of benevolence: the Lady stopped, and with a look of concern, and a beautiful hand, complied with his petition. Her person was graceful, and her countenance had both beauty and youth to recommend it; it had also something more attractive and engaging, an expression of the most charming sweetness, of tenderness and benignity, which became especially visible on the present occasion. Valentine would have returned half what she gave him, but she refused to take it; adding, with a smile, that, as he had asked her to relieve him, he had no right to deny her the pleasure of doing it as she chose. Valentine looked at her with that attention which is privileged only by extraordinary emotion, and, with a heart even sick and overcome, was about to express his thanks; but she, whose charity had not

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not been bribed by that expectation, waited not to receive them.

Valentine now entered the town, and having been furnished with more money by his benefactress, than was necessary to satisfy his hunger, determined to rest that night, and to repair his person as well as he could, before he should make his appearance at his uncle's. Having found a house of entertainment, he called for the cheapest fare that he could command, and bestowed the remainder of his money in getting his apparel washed, and his person refitted. The next morning he inquired for his uncle, and was directed to his house. As he passed, he admired the loveliness of the buildings, but particularly of a noble cathedral which stood in the centre of the town, at the sight of which his heart exulted. Of all the notions that Valentine had entertained of religion, and which

which were to him lively and intimate; those of grandeur and majesty had been perhaps least adverted to; he acknowledged at once, by that natural sagacity which seldom deceives, the propriety of the combination, and dwelt upon it with ardor.

He arrived before the door of the mansion which he sought, and with a trembling hand knocked for entrance: he desired to speak with the master of the house, and was admitted into a room, the door of which opened into another, from whence his uncle made his appearance. Valentine was in great trepidation, but was a little encouraged by the mien of his uncle; he was in years, and of the military profession, which his air and deportment sufficiently manifested: his countenance showed no severity; and Valentine in few words introduced himself. His uncle received him with freedom and good humour, and, without waiting

waking to inquire the motives of his journey, made him welcome, and led him by the hand into the next room, where the family were at breakfast.

The first person that met his eyes, and who had risen as he entered the room, was the young lady who the night before had been so generous to him.—Valentine was ready to sink at recognising her, and she was not a little surprised. The old gentleman told them in few words who he was, and bad him sit down; a permission which Valentine found very convenient, for it was with some difficulty that he was able to stand. His eyes sank toward the ground, and the agitation of his mind suffused itself over his features. His uncle relieved him a little, by inquiring with much kindness after the health of his brother, Valentine's father, whom he had not seen since his own return with his family from some foreign employ, in which
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he had resided many years. Valentine with difficulty replied to his question; but, when interrogated as to what had brought him to that place, answered only by a flood of tears; and, being unable to bear his situation, left the room. The old gentleman followed him immediately; his daughter, remembering what had passed between them, was well aware that her presence would not contribute to his ease, and sat in some consternation. Valentine ingenuously told his story; his uncle laughed, and said, if the old gentleman, his father, was angry with him, he should tell him he was rightly treated, for not sending his son to see him sooner, on his return: he had him not fear but that he would make his peace, and, after a while, brought him back into the breakfast-room; where he related to them, in a manner that sufficiently restored the spirits of Valentine, what pains his nephew had taken

to pay them a visit, and how much they were bound to entertain him well. Juliet, for so his daughter was called, brightened at this intelligence, and told her cousin, with a little archness that encouraged him, not to be concerned at what had passed between them, or to doubt her secrecy; that she was glad to see him, and that he had set his family a good example; adding, that if they wanted him again, she hoped they would at least come themselves to fetch him. As they were conversing, the door opened, and a young man entered, of a fine person, and about Valentine's age; the old gentleman introduced him to Valentine. This son, whose name was Edward, together with Juliet, and another younger daughter, composed the whole of his family, his wife having been dead many years. The young man received his cousin with great politeness; and, if his address and notice
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of him were not very conciliating; it arose from a carelessness of manners, rather than from any design.

Valentine was not so tall as his cousin Edward, but was of a countenance uncommonly pleasing; and which having never been trained into any habits, never practised after any pattern, or adapted to any conceived notion of himself and others, as is the case with most of those who have mixed much with the world, had an originality of expression which was very interesting.

Edward fastidious, and Valentine, with a cheerful heart, and more composed air, kept his place at the table.

CHAP. V.

VALENTINE had written to his father and sister, and had received a full pardon from both: concern and grief had

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before occupied their minds; and as joy and satisfaction supplanted those upon hearing of his safety, resentment had never found a fair opening. His father had, however, greatly reprimanded him for supposing that he would not willingly have consented to his visiting his relations; and Valentine was contented to bear this reproof, for there was no way of shifting it, but by declaring that visit not to have been his first motive, which, though true, would not much have helped his cause. His father, nevertheless, concluded his story with great good-humour, and told him, that as he had used his own pleasure in his departure, he might consult the same monitor about the date of his return, since he was perfectly well furnished with his freedom. His father's heart was full of affection and kindness, accompanied with an ardent desire that he would preserve his love for his father, and continue to instruct him as he had ever done.

done, as well as to acquire his acquaintance with whatever he saw, and more especially with every thing relative to himself. These former considerations, the happiness of Valerian, and last him, at ease to consider the many objects that presented themselves to him. He had now spent some days in the family, and Edward by degrees began to entertain an esteem for him, in which the frankness of his temper was sure to give him a claim, and had very kindly offered his services, for showing him what was worthy of notice in the town, or the neighbourhood; among the chief of which Valerian expressed a great desire to visit the cathedral, the external magnificence of which had attracted his attention upon his first arrival. Edward accompanied him, and if Valerian had been asked by his domestic attendant, he was, in a useful degree, assisted upon entering that venerable pile. The

stupendous height and beauty of the roof, the gigantic and numerous columns that stretched along before his eye, the richness of the windows, their graceful proportions, and transparent colours, the masses of the choir, where all the light and fanciful ornament of the Gothic style was exhibited, filled him with admiration and pleasure. These emotions did not spend themselves in silence; he addressed many reflections, as they arose in his mind, to his companion. Edward received these remarks with indifference; he even smiled at some of them, and replied to none. Valentine was a little surprised; but being naturally modest, concluded that he might not have expressed himself properly, and determined to hazard no more observations. He inquired of Edward, which feast belonged to his family; Edward answered, that they never went to the cathedral, and just added,

added, that he believed his family had a pew in the parish church. This cool expression exceedingly surprised Valentine, and made no small impression on his mind. When the cloisters and cells of the monastery adjoining to the cathedral were afterwards shown to them, Edward lavished as much ridicule as he could muster, and a great deal more bitterness, upon the superstition of their ancestors. Valentine readily agreed, that these institutions had, he believed, been much perverted from their original design. Edward did not take the same ground, and answered nothing to this: his extravagant reproaches and contempt were so much disproportioned to the thing he censured, as to be evidently calculated to reach much farther, without the same fair occasion. Valentine thought more tenderly on the subject, and just hinted, that, if it were an error,

it was an error incident to pious persons, and as the business of refuting and preventing it was past and over among us, it might as well sleep without further reprehension, certainly without calumny.

On their return home, Valentine found a letter from his venerable and much-loved Preceptor, to whom he had also written. The letter began a little gravely, but it was affectionate throughout, and concluded in a manner so earnest, that it sunk deep into his mind. In the first part he mentioned his misconduct, and represented the distress it had created in his family, and the disgrace it might bring upon him from those who would give him no credit above the number of other inconsiderate youths, whose disobedience he had in one instance imitated. He assured him however of his forgiveness in the kindest terms, and most anxiously entreated him not to continue the remembrance

brance of the fault in the minds of others, by drawing any bad consequence from it; by deviating from those principles of piety, and that knowledge; of which he had ever been so susceptible, and so mindful. He told him, that he had nothing to fear whilst he stood firm in that simplicity; and had him refer to it upon all occasions, and not hesitate to mark how it stood affected in whatever presented itself to him adding, that if it was not an armour of proof, it would only encumber him; but if, upon trial, he found that it was, he should be diligent in keeping it bright and fit for use. Valentine read the letter with attention, and remembered it with fidelity.

The conduct of his cousin had in many instances excited his wonder: there appeared still many things in the customs and manners of the family which he did not perfectly understand. The next day

gave him a little further insight into the matter. It was Sunday; and Valentine dressed himself with great care, and appeared at breakfast. His cousin entered the room soon after, but in his usual morning attire, unprepared to go out, and took his seat. His uncle and Juliet joined the party; and the breakfast being ended, Valentine expected that the family would get ready to attend the duties of the day. His uncle looked at his watch, said it was a bad day, and that he had caught cold the last time he went to church; but that, if they chose to go, it was the time. Edward scarcely deigned to answer this, but intimated that he had no thought of going, and departed to his room to complete his dress at his leisure. Valentine looked with some uneasiness at Juliet, and was rejoiced to hear her declare her intention of going; and with great alacrity offered his services to accompany her.

This was the first time they had been together alone; and Valentine could not but observe to her, how much pleasure it gave him, to find that she was as willing to seek the knowledge of her duty, as he well knew she was to practise it:—he only lamented, he said, that he had imposed upon her goodness, in winning her compassion to a fugitive, who had vainly brought distress upon himself.

On their return back after the service, the conversation inclined to a subject suited to the day; and if Valentine felt some astonishment at finding Juliet but little informed upon such topics, he was as much gratified by her apparent eagerness for that knowledge, and by her numerous questions, which he entertained with all sincerity and cheerfulness.

After dinner, Edward asked, with a jelling air, what she was just then; and Valentine,

Valentine, in simplicity of heart, and without interpreting the manner in which the question was put, repeated it. Repentance had been the subject. And which of your sins, said Edward to his sister, are you to do penance for; and, upon her silence, added, that it was a good topic for thieves and miscreants, or for casting old reprobates, who had outlived their taste for vice, and wanted the rewards of virtue without the labour. Valentine changed colour very much at this; and, notwithstanding the arrogance with which it had been delivered, ventured to inform him, that if he had accompanied them he would have heard, that repentance comprehended a great part of religion; and that it was a very false notion of one or the other, to suppose that they were calculated for such only as he had described, however necessary they might be to them. He added, that repentance, in its proper

ral acceptance, implied a just concern for our common condition, with a resolution to retrieve it; in which sense it applied to every one born into the world. Edward still demanded, a little contemptuously, what they had to do with this, who lived like honest men. Valentine, by this question, saw plainly, that his cousin was ignorant of the first principles of revealed religion; but he wondered less, that he should speak so loosely of what he understood so little. He begged pardon for pretending to discourse on such matters: he had, he said, repeated something of what he had heard that day; but that he thought also in his own mind, that if a man had nothing to consult, but that reputation which his cousin had mentioned, he might do well enough if he kept it fair with the world; but that he was sensible of another claim upon his conduct; that he had been taught, and it agreed very well

well with all he had observed in others and himself, that there had been a departure from innocence, and from the commandments of God; an intercourse with whom was now so difficult, that many first neglected to seek it, and then thought it unnecessary; but to those who sought it, repentance was an indispensable preliminary, and, as such, a part of the covenant of life.

Juliet had listened with great attention to what fell from Valentine; and he, who had just cast his eyes toward her, was abundantly repaid in perceiving approbation in her countenance: he was going to apologize to his uncle, as he had done to Edward, for engrossing so much of the conversation; but, upon turning about, perceived that he was fast asleep.

CHAP. IV.

VALENTINE had attended with much pleasure, the various pursuits which Juliet's education engaged her in. From her father's desire to render her accomplished, no tuition which could be procured had been spared. Valentine, to whom much of this was new, frequented her lessons with great delight. One morning Juliet, after her Preceptor was dismissed, told her cousin, that she found great satisfaction in knowledge; as it was distinguished from ignorance, which she could easily see was disgraceful, and detrimental to the faculties of the mind; but that the very masters who instructed her always depreciated its value, by intimating, that its great design was to give her importance in life, to furnish her with new powers for commanding or engaging in conversation:

if she had been of the same mind, she certainly should not, she said, have taken so much pains in the pursuit. She had a desire to rise, but it was not merely that she might get above others; her prospect might be little the better for that: this kind of information, if it led to nothing, or rather if it were not retained in aid of any thing beyond itself, seemed to her but a restless sort of toil, often fatiguing to the memory, and uncertain in its purposes. She was sensible that her mind was enlarged by these means, but they seemed as the instruments only for that very purpose, and were not able to fill the space which they provided. She concluded by asking him, since there was so much to set forward, if there was nothing that might satisfy the mind. Valentine replied, that the only Preceptor he had been blessed with, had taught him the very distinction which he believed that she sought.

was the difference between knowledge and wisdom: between knowledge in what we might learn from others, and wisdom in what we must cultivate in our own minds; that the first was but conducive to the second: knowledge, like the grain, might be multiplied till our hoards were full, and our store became the envy of others; but wisdom is that grain converted into food, which gives us real sustenance and vital powers.

Juliet, after some pause, told Valentine, that she found plainly she had been wandering after knowledge, and not collecting it as she went forward, to some certain end; and that she must therefore begin again, unless he would place her in that direct path, where knowledge grows on either hand to comfort and support us on the way; but wisdom walks before, points out the duties of the moment, and directs us

all our views. Valentine, with great modesty, represented how unfit he was to act the guide; but that he would teach her what his own progress had been, and conduct her, if he was able, as far as he himself had proceeded.

Juliet thanked him very tenderly, and told him, in order to lessen his surprise at her ignorance in matters of such moment, that her family had resided, as he knew, ever since her infancy, abroad, where she had been warded and guarded against the religion of the place, but had wanted instruction in any other; that, as she could frequent no public worship there, she had been without that source of improvement; that her mother died when she was young, but had imprinted on her mind the great outlines of Christian truth; and that she had never forgot the earnest manner in which, with her dying words, she had charged her to preserve its progress in her mind.

as her best inheritance. She added, that her brother never talked upon the subject, but when he inveighed against the superstitions of the place where they had lived. Juliet did not choose to mention her father's neglect of this part of her education, and indeed it had not been very voluntary: he was a striking example of the falsehood of that reproach which is sometimes thrown upon religion, which represents it as calculated for narrow minds. He had been trained to a life of parade and military decorum, and had failed to extend his views much farther; he wanted a mind sufficiently vigorous to render that religion which he respected, active in himself, or exemplary to others.

Valentine told his cousin, that he saw, with the highest satisfaction, her readiness to receive instruction; and declared how indispensably necessary it was, upon such important subjects, to seek it where

we could, and to exert our utmost endeavours for that end: he could not, however, but observe, that although it was the duty of every Christian to press onward to perfection, and to employ the talents given him by Providence, and all opportunities of improvement, to the best advantage, which was sufficient to excite her industry; yet that he was sensible she had already obtained the chief point of Christian wisdom, a belief in that great outline, as she had named it, of Christian truth, a confidence in it, and such a love for it, as induced her to be willing and eager to advance in the understanding and practice of whatever related to it.

CHAP. VII.

VALENTINE prosecuted the task which he had undertaken with earnestness and warmth. Generous minds

cheer

effectual truth as a banquet, the profusion and excellence of which render them thirsty if they cannot find as many guests to partake of it as it seems adequate to. If this holds good in the festivals of science and genius, how strongly will it act where the feast of divine truth is poured out before us, where we immediately see an abundance equal to the wants of all our fellow-creatures: this is an influence which makes even aversion communicative, and converts friendship into zeal. Accordingly, this expansive zeal, so naturally connected with truth, once triumphant, seems to have been one motive left by Providence for the furtherance of the great design of divine mercy. Valentine felt most intimately, and as constantly manifested, this genuine influence of prevailing truth; he was anxious to instruct and assist others with a blessing, of the value of which he was so sensible;

he was ready, upon all occasions, in its defence against any direct attack; and uneasy to the great degree, when any casual, any covert, or oblique injury glanced upon it. He had already had frequent conversations with Juliet, but to his great joy he received an unexpected assistance in his design of instructing her.

Edward was upon the eve of his departure for the University; and Valentine, who was fond of knowledge, and had conceived a higher relish for it, from having lately been made acquainted with many new and interesting branches of it, entertained an earnest desire of accompanying him. This desire he had intimated in a letter to his venerable Tutor, and had requested his opinion whether it might suit his father's pleasure or finances. Valentine had ever manifested talents of such a nature, as to render it a duty in others to contribute,

where they could, to the cultivation of them; and this motive was not wanting to his generous Preceptor, who had easily prevailed on the good and indulgent father of Valentine to comply with his request, and to set apart a portion of his fortune, which was not altogether narrow, for that purpose. He was resolved to bring the intelligence himself, as well as to introduce his young pupil at the college, of which he had formerly been a member: the length of the journey, and his own infirmities, were obstacles which his benevolence could easily surmount; and Valentine had the pleasure of embracing his much-loved tutor and friend, in an hour when he least expected such an happiness.

After the necessary introduction to the family, where he was hospitably received, and after the purpose of his journey had been explained, much to the delight of Valentine, and to the satisfaction also

of Edward, who had a real esteem for his cousin, it became an early object of Valentine's care, to inform him of what had passed between him and Juliet. His good Preceptor listened to the narration with the most heart-felt pleasure, and enjoyed in that moment the pure and exquisite satisfaction, of seeing the first flourishing blossoms of that plant which he had trained and encouraged: and he was delighted to find, that, like his own virtues, it began to shed a fragrance around it for the benefit of others. A long acquaintance with life, and a consummate knowledge of the human heart, had, however, made him cautious and observant, though not suspicious: he had noticed Juliet attentively; her beauty and attractions made him tremble for his pupil; that animated warmth with which he mentioned her, even in this relation, after the first emotions of approbation, left some untamable in his mind.

In the next interview which Valentine had with Juliet, he told her, that he could now avoid the shame of being a weak, ill furnished, champion in a good cause; he could introduce to her a person qualified to instruct her by the goodness of his heart, and by the accomplished excellence and extent of his knowledge. And has he the wisdom too, demanded Juliet, which you spoke of?

Yes, answered Valentine; it is ever the singular advantage of his precepts, to follow and illustrate his conduct; whatever he describes stands exemplified in himself. Valentine had already prevailed upon his Tutor to accept this task: he engaged in it with readiness; and having found them one morning together, he joined cheerfully in the conversation. He chose a method very well calculated to establish sound knowledge, by leading it from its sources, and accompanying its progress; by which

means, the harmony of the whole would become apparent.

He represented, that a right understanding of that condition which we share in common with the rest of mankind, was the first thing to be sought; that we must learn to know all things relative to our present state, to our powers, capacities, and exigences, to our circumstances and nature, before we could form right ideas of religion, which took in all these points. Juliet said, she had ever heard, that it was a principal point of wisdom to know ourselves. Their venerable Instructor smiled, and told her, that he knew where she had picked up that maxim; and though it did not reach the drift and full meaning of what he intended, he would nevertheless be satisfied to take up the matter where she had started it, among the sentences of the heathen moralists. He granted that it was the wisest of

their

their maxims; but added, that they were unacquainted with the extent of it. They applied it in a moral sense; but their morality was imperfect and unintelligible, because it wanted its proper basis, true religion. Let us, said he, however, examine what judgment they made in this scrutiny and estimate of themselves, and of human nature; we shall find them as far from truth, as they were from harmony of opinion. We may, continued he, divide these arbiters of the cause of man into two classes; under one or the other of which, the wise in opinion, who choose to judge of mankind by the sole light of their own erring reason, continue to this day to enlist. If we listen to one party, we hear a detail of various and transcendent excellencies; of the human intellect; of the high abilities and prerogative of reason; of the perfection of virtue, of wisdom, and philosophy. The theme

is interesting, the examples animating and pleasing: we find ourselves invested with imaginary titles; we look with pleasure on a mirror so flattering; but even while we gaze, the features change, they become ruffled by passions indulged, or in conflict when resisted; they are disfigured by care and pain, by anxiety and fear; they are discomposed even by accident, sullied by infirmities and lassitude, or saddened by disgust: they never long continue to bear the true and decisive characteristics of excellence and perfection, uniformity and happiness. Here then the dream vanishes; we find ourselves covered with gaudy trappings; but the body is uneasy, is by turns vain, or weary, of the glare, elated and fatigued with the distinction, or impatient of the incongruence, and unequal to its weight. A thousand ends and objects are proposed as the several prizes, and final aims, of

these

these high privileges and powers; towards these we fly with zeal, or we toil with impatience, but every step leads but to another, and that to death. We are told to eat of this tree of knowledge, and become as gods; but the experiment disappoints us, and afflicts us the more, in proportion as we raised our expectations.

This fect, therefore, has deceived us: let us hear the other.

The same vehemence appears on their side; the same display of rhetoric and argument. And here the man begins to fall beneath the lofty summit of reason and wisdom, of knowledge and excellence; gradually sinks below the smoother level of hope and duty, and at length mixes with the brutes. But what is more amazing, they who thus slip and degrade themselves, and their associates, are pleased in the deplorable abasement; they make it the subject of

vanity

vanity and gratulation; they assume the highest complacency at their own shocking defects thus deliberately exhibited, with a display of wit, and perhaps of learning, and render it a theme of merriment or indifference.

It is certain, that neither of these sects can set us right as to our opinions; and what is equally important, they are still less likely to assist our practice; for who can form his life upon either system? Who can divest himself of his passions, his feelings, his nature, without an inducement beyond the present hour of painful triumph? Who can wrap himself up in his own consequence, when he is shook by the rudeness of a thousand assaults to which he is obnoxious, or confronted by the consummation of them all, Death? Who, on the other hand, can revel in sensuality, when sickness and disease blunt his appetite, when pain, disappointment, and discontent, with

with all that a life subject to sudden and perpetual change can inflict, torture his frame, and when a dull despair confines and terminates his hopes?

But cannot we, demanded Valentine, choose a middle opinion? And does not that seem pointed out to us by experience, and by the varieties in the lives and characters of men?—A middle opinion, replied his Preceptor, without the true measure to explain it, and carry it on into use, will give us no principle to support us; we shall fluctuate in doubt and uncertainty, aliens to both parties, yet alternately infected by each; but we shall nevertheless arrive at the mean you seek for.

Thus far, continued he, we have considered the condition of man, as estimated by the bare power of human thought and opinion. Such were the errors of the Heathen, of those who had a false religion to mislead them; and such

OF THE TOWER OF VALERIANUS.

such must still be the error of those who will not be led by the true. Let us, however, propose an example, in order to show to what point our natural unassisted reason will conduct us, and where Revelation gives us the clue, and leads us through the labyrinth to a clear day, and an open prospect. Let us figure to ourselves, said he, a man beginning to reflect upon himself, and upon others, and let us accompany him in his researches. Such a man, proceeded he, soon perceives a high capacity in the human heart for what is great and good; he stands amazed at the comprehensive extent of its powers; he finds the seeds of virtue and of truth perpetually shooting into life; he feels a manifest and great superiority over the animal and vegetable world; he is conscious of the high prerogative of reason and reflection, of thought and knowledge; he perceives also many other virtues, more
shadowy,

shadowy, but more violent also. Yet the same view and estimate of himself and others, exhibits a strange imperfection in every quality he has just admired. He finds a weakness and a misery pervade the whole system, and at once prevent him, in whom all those high qualities reside, from exercising them to any perfect degree, or from attaining any settled point of knowledge and opinion, and much less of happiness. He finds himself deceived by those who ascribe to him honours equal almost to divinity; and he turns with indignation from those who point to the brutes, and say, Behold thy fellows. If he hesitate between the two, he is lost in perplexity, unable to settle his judgment or extend his practice; and if he dismiss the whole inquiry, and choose to indulge himself in the casualties of the present hour, indifferent and contented, he joins in effect with the second class, with

wish those who choose to rank themselves with the brutes; for nothing can be more disgraceful than this: that very reason which he possesses, and which is unable to settle his opinion, to form his conduct, or complete his satisfaction, yet sufficiently instructs, that temporal and sensual objects cannot be the true end of his being; that they are not proportioned to the compass of his mind, nor adequate to his capacity of happiness.— Revelation must now become his guide, and let us mark well his progress.

Juliet was very attentive; and her good Preceptor having now led her, under a feigned example, to that point to which her own natural good sense and observation might have attained, pursued the same method to instruct her in those truths, of which her knowledge was yet confused.

By showing what assistance Revelation might afford to the inquirer, before
proposed

proposed as the example; when it became his guide, he made her acquainted with the primitive state of man as described in Scripture; a state of innocence, and of as high a degree of perfection, as consisted with a power to transgress and fall by his own will; a state of nearer communication with the Creator; a state of happiness, without sin or disease, and exempt from death. And thus, said he, our inquirer may know to what rank and order to refer those valuable remnants and semblances of excellence which he finds within himself, and to which he may restore a higher degree of reality and substance; when he understands more perfectly their nature, and their powers. He then related and explained to her the fall of man from that happy state, by his own wilful transgression; he made her contemplate him in all the misery

and depravation which an engagement from God, and a breach of his commandments, necessarily brought upon human nature, and consisted in it; and thus, added he, our young proficients will no longer be at a loss to know to what source to impute all that weakness and dejection, which had so perplexed and mortified him. He finds that the condition of himself, and of mankind, is very different from either state as as before described; but that it partakes at once of much greatness and much misery. You may think, added he, that the perception or experience of the falsehood of the two adverse opinions led directly to this solution; but it led to nothing but a confused knowledge of the bare fact; and that not rightly understood or accounted for: like light shining through a crevice, it just served to show the darkness of the room, with-

out

out discovering one object in it, or enabling us to see where we made our entrance, or where lies our passage out: it led to nothing but an uneasy melancholy consideration of an excellence and a baseness, equally unaccountable. The heathens erred against the light of nature by their gross idolatry, and in that were inexorable; but they erred also in their estimate of many virtues, which were to them as the broken and obliterated letters of some ruined inscription, giving them the initials and obscure notices of great truths, never wholly understood, and sometimes leading to false conclusions. In viewing the ruin by the light of Revelation, like skillful architects we may read what have been the original proportions of the building, by examining what remains we may learn, from the few but significant relics, we make out the first beauty of the whole, and to have lost

much has perished. Revelation will teach us in what our true greatness still consists—in the light and rule of conscience—in that reasonable nature which can collect a knowledge of God from his works—in being still capable of divine grace—in having understanding to lead us to assent to those truths which are revealed to us—in knowing that, though man is fallen, he is not rejected, or without the means of salvation—in being able, even in this life, to restore to those broken excellencies an higher lustre, by the rules and aids of true religion—in possessing a clear view of a future state, when, if we fulfil our part, this nature will be gloriously built up with more than primitive lustre.

Thus, said he, our inquirer understands the nature of his present state and condition. It is, indeed, added he, one great and irresistible testimony of the truth and certainty of the Revelation, which

which is our guide, that it gives a clear and easy solution of all the difficulties which occur to us on a survey of life.

We may know more, from a few pages of Scripture, of the state of man, of the present world, and its connexion with a future, of the circumstances, condition, fate, and expectations of the whole universe, than the most profound among the sages of antiquity could ever discover, or than the wisest man can now explain if he departs from it.

CHAP. VIII.

VALENTINE and Juliet had at once acknowledged their conviction in that clear and consistent history of human nature, as drawn from the sacred writings, and set forth by their Preceptor. It corresponds so fully with all the

TO THE TOUR OF VALENTINE.

pearances in life, and the manifest state of mankind, that the voice of nature speaks assent to it.

Their Tutor proceeded. He made his fair pupil next hear the promises and covenant of God, in his mercy, to restore mankind, thus fallen, by the atonement of crucifixe Mediator: he taught her in what manner those promises, and that covenant, were first given to Adam, and committed in process of time to one select family, at the common destruction of the wicked race of mankind at the deluge: he made her observe how the word and oracles of God were further preserved by the same divine providence, and entrusted to a chosen people, who were separated for that especial purpose, and kept entire amidst surrounding nations of idolaters: he directed her attention to those types and figures of the ritual law of that selected people, which pointed

pointed out and represented a spiritual dispensation which was to take place: he taught her to note the prophecies of their holy men; and when he had shown her how all these indications of the divine purpose, which have descended in a chain so uninterrupted, were completed and fulfilled, he had her acknowledge the true Messiah. He led her to consider the high authority, the miracles and attestations which accompanied this divine Mediator in his mission, and he taught her to behold the great consummation of all by his death upon the cross: he explained the exalted privileges thus purchased and ratified to believers: he set in view the resurrection of our blessed Redeemer; his ascension; the descent of the promised comforter; with all the glories of that final dispensation by which the liberty of the Gospel is extended to the world; by which an access

is opened for us to the Father through the Son, and by the Holy Spirit.

Having gone through these particulars, let us, continued he, take a general view and estimate of the main end of Christianity. We shall find, said he, that to raise men as candidates once more for everlasting happiness, upon terms proportioned to their strength, and to enable them to become holy, that God, who is most holy, may receive them to his kingdom, form the chief objects of that salutary dispensation.

Let us then, said he, consider for awhile the several images and dawnings of this scheme of mercy and redemption, as they appeared in the Jewish and the Gentile world: let us contemplate the limits of those rules which were established either by the revelations of the divine will as vouchsafed unto the Patriarchs; by the law of Moses; or by the voice of conscience, in the interval between.

between the fall of man, and the coming of the promised Saviour.

The several intermediate dispensations which were furnished to reform the hearts and lives of men were varied with the exigencies and conditions of mankind, and with the progress and advances of the designs of Providence. The same great purpose was pursued by diverse methods, suited to the times in which men have existed, with merciful indulgence and forbearance, with temporary forms and institutions, with penalties and terrors rather manifested than inflicted, with promises and blessings which were calculated to some present period of God's counsels, but far short of that which was reserved. The covenant was however pledged, and its benefits extended in secret but sufficient measures, through all ages. Amidst the miseries and follies of the world, good

men

men lived and died in faith, and embraced the promises afar off.

The whole Mosaic dispensation was given to teach men their insufficiencies, and to be a stand against impiety, till the promised seed should come: it referred men, by many admonitions and indications, to that pure law of charity and holiness which was to follow. The rules and institutions, the sacrifices and performances of the law, were never in themselves pleasing to God: they served the present need; they represented better things which were to come, preparing the hearts of men to receive them; but they were never acceptable, when divided from the fundamental and essential parts of true religion—the love of God with all the heart, and with all the soul, and with all the mind, and with all the strength, which was the great and acceptable requisite.

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We may now turn our eyes upon the Gentile world before the Messiah's coming.

We find that it has been the endeavour of the wisest and best men in all ages to establish some principles of rectitude, as the rule of their conduct, the refuge and defence of their weaknesses, the chastener of their evil propensities, and the solace of their adverse fortunes. To establish such a standard has been the arduous attempt of the prudent and contemplative, through the best ages of heathen learning and philosophy. Without disparagement to these exalted efforts of the human mind, which God has never left without a witness of himself, it is however manifest that the imperfections and insufficiency of those systems which were often raised in opposition to each other, proved a necessity for some more lasting law, which might ground its salutary lessons upon clearer

clearer principles, and more prevailing motives; which might teach the will of God with full authority, and furnish better aids for practical religion, for purity of heart, integrity of manners, and an uniform and reasonable service. The sage and thoughtful among the heathen, viewed attentively the follies and corruptions of mankind; they listened to the dictates of nature, and abhorred those excesses which manifestly debased it; they traced those enormities to their sources, to the disorders of the passions, and to the tumults and licentiousness of unbounded appetites; and they taught and practised virtues which may rebuke the lives of many in the Christian world; but in the exercise and direction of the noblest faculties of the soul, and in the true estimate of knowledge and happiness, they were signally defective. They were prudent, generous, courageous, pitiful, benevolent, every way magnani-

magnanimous—but never holy: the feeble powers of fallen nature could not climb to that height. Their speculations and opinions were inadequate, as we have noted, even to the noble-minded, to render virtue happy or complete. They could not but perceive the imperfections which were incident to their best purposes: still less were their subtle systems adapted to that sphere of life where speculation and refinement were excluded, and temptations more abundant. The towering summits in the world received some faint rays; but all that held a lower place in the scene of life, were left dark and unenlightened. A thousand circumstances in the vicissitudes of the world amazed and confounded the considerate and studious, defeated their exalted resolutions, and humbled their pretensions. Thus Philosophy, in its best state, could only become, what the law by Moses was

more

more eminently to the Jewish people, an introduction to the Gospel, making men sensible of their wants, and preparing them for a law of saving remedies, of more prevailing ties, and more accomplished holiness.

Thus then we reach that point to which the gradual teaching of some ages had directed the thoughts and hearts of men—the revelation of a law of grace, with its appointed aids and privileges—the terms and conditions imposed together with it, which enjoin repentance and faith for the foundations, and the substance of a good life for the superstructure.

The rules of equity and temperance, of godliness, justice, and sobriety, which never vary, since they answer to the everlasting principles of rectitude, must bear the stamp, and receive the sanction of revealed religion, which destroys no former obligation, but invigorates the springs

of duty. The rules of piety and virtue must now be followed with an uniform respect to that authority which publishes and recommends them. They must be performed with a due regard to the command of him who is the Saviour and Instructor of the world, and with a constant sense that we belong to him by every tie of purchase and engagement. The virtues which before reclined upon a feeble stock, acquire the covenanted aids of spiritual succour, and assume the character of holiness, which is often used compendiously for the whole body of Christian duty. Of all the forms of Christian discipline, of all the plans of knowledge and instruction, of all the exercises of revealed religion, the substantial part is holiness: it makes up the perfection of our present state; it constitutes us the disciples of Christ in this world, and will unite us to him in the world to come.

The

The method of adopting the practice of holiness, through all parts of our lives, is fitted to every understanding, and made level to every capacity: it is to regard in all our conduct the motives of faith, and the rules of charity; to be actuated by a mindfulness of our duty, and a hope of recompense. This will secure to us a ready scheme of practice, familiar to the conscience, and unembarrassed with nice reasonings and distinctions; it will elevate the conduct of the simplest man to the highest ends; it will exalt the efforts of the most accomplished mind, by directing it constantly to the noblest object. So wonderful is that dispensation in which the strongest minds find room for admiration and improvement, and which submits itself to take the lowly in its bosom.

He who is weighing and debating the nature and forms of equity and right, may err at last, and may lose the opportunity

tunity of doing good, by scanning justice with imperfect lights, and prosecuting it with feeble impulses: but he who loves God before all things, and commends his services to him, will never trample on the rights of justice, or invade the confines of his neighbour's privilege; he will never violate his brother's peace, or pass a fair occasion to promote his interest and welfare; he will be governed by a principle which reaches swiftly to the end of human laws and limitations.

Thus an object is set before us, capable of exercising our endeavours to real advantage, and of employing our noblest faculties, our brightest hope, and most active emulation. Thus are we enabled to carry on the lessons and doctrines of revelation concerning our condition into practice, and to form out of them a line of conduct consistent with our nature, and calculated to elevate it higher than

the proudest flatterers of man could place it.

In fine, it is thus that the understanding must be again instructed, the appetites reduced to proper bounds, the reason better principled, the will corrected, and made apt for high designs, self-government rendered practicable, present happiness augmented, and a scene of glory set in view.

CHAP. IX.

IT was now determined that Valentine and his cousin Edward should set off the next day for the University. Valentine was surprised at first, that this circumstance failed to give him the pleasure which he had promised to himself from it. He had been very happy in his present situation, and was for a
time

time contented to suppose, that it was a reluctance occasioned by that recollection, which made his approaching departure unpleasant to him.

At night, when he retired to rest, his anxiety continued; and after some sleepless hours, and much wandering and fluctuation of mind, he found, that the thought of his departure brought still the same idea before him, and that this separation from his friends, which was now at hand, was but an accidental circumstance to the power which that image had over him; that having called up the object, he even forgot the occasion of the summons, and dwelt upon it without any other consideration. The figure of Juliet, her voice, and countenance, filled his imagination; one vision succeeded another, till, in the midst of this agitation, which convinced him sufficiently of the state of his heart, he felt a secret uneasiness increasing

upon him as he began to think a little more substantially: this was occasioned by an appeal to those principles which made the great rules of his conduct. He perceived the necessity there was for him to resist the tempest which began to agitate him so violently: he trembled to think of having abused the hospitable kindness of his uncle, by having harboured a passion which he well knew would, from many circumstances, be highly displeasing to him; he was shocked to think he had suffered such a disposition to gain an influence over him, at the time that his intimacy with Juliet had been promoted by his seal in a better cause: he could not bear the thought of having contaminated that good purpose, by permitting other views to grow up with it; and he resolved to stifle this flame, and never to suffer it to be manifested in any part of his conduct, that it might be properly subdued,

or totally expire. Having made this resolution, and knowing well the firmness of his heart, when held by the ties of duty, he became more easy; till he thought, being thus fortified and determined to proceed no further, that it was not necessary for him wholly to dismiss the subject of his meditation. In fact, he could not divorce his thoughts from that point; and he concluded too easily, that, under the resolutions which he made, he was at liberty so far to indulge them.

The morning dawned upon these debates and struggles of the mind, and Valentine found it necessary to rise without having once closed his eyes. The family waited breakfast, and every thing was prepared for their departure. As he passed from his room, he met Juliet. He had been accustomed to greet her with a cheerful countenance, and to

communicate to hers the same tokens of pleasure; he met her now with confusion of face, and with the testimony of what had passed so recently in his mind full upon him. He had contracted a pale and harassed look, by a night of watchfulness and anxiety; and the tumult in his bosom, which had not yet subsided, left him so little master of his features, that he felt himself betrayed by them, and turned away without speaking to her. Juliet perceived this, and was no incompetent judge of what occasioned it. They met again at breakfast; and Valentine endeavoured to appear more composed; in order to which, for the first time, he avoided meeting the eyes of Juliet; which he might more easily effect, because she, against her custom, concurred in this, and was glad to think she took the reason for it from him. Edward retired to talk with his father before his departure, and Valentine's

Valentine's good Tutor was soon after called to the conference, by which means Valentine was left alone with Juliet, but before he could well recover from the sudden emotion which this occasioned in his bosom, he was told that all was ready for their departure. This little interval therefore, which had begun to embarrass him so much, became the moment of farewell, and offered him a better opportunity of using it with propriety, though he was not a little at a loss as to the method he was to take on this trying occasion. He could not suffer his heart to dictate any thing to him; yet he did not choose to speak in any manner that should falsify its suggestions: all his reasons to suppress his feelings, did not amount to an inclination to conceal entirely what they were. Juliet, to whom a great share of his confusion had been communicated, and not

by an influence merely mechanical, saw this with an approbation that cost her some pain. She collected resolution enough to give the farewell another turn, and thanked Valentine very tenderly for the kind instructions he had given her; assuring him that she would treasure them in her mind, and endeavour to improve them by all possible means. Valentine recovering himself, and animated by this diversion of his thoughts, told her, that her thanks were but a part of the deceit she had practised upon him in feigning to be his scholar; that, if he had effected any thing toward her instruction, it had only been to give her the names and description of the virtues she possessed before in substance, and of which she, in return, had taught him the use and application.

The rest of the party now joined them, and the farewell became general.

Valentine,

Valentine, as he left the room, ventured to turn his eyes upon Juliet, and did it with more assurance, from a sense of his having conquered some part of the difficulty of his resolution.

CHAP. X.

FORTUNATELY for Valentine, Edward was in high spirits on the way, and, by engrossing much of the conversation, rendered the thoughtfulness and silence of his cousin less remarkable.

As they journeyed on, they passed near a venerable ruin, the wreck of an ancient and magnificent mansion. Valentine expressed a wish to turn aside, to view it; his companions consented; and they took a survey of a pile which still bore sufficient tokens of its former consequence

sequence and grandeur. The great hall was almost entire: this theatre of ancient hospitality, so apparently designed to receive and enertain the numerous dependants of an opulent family, excited the admiration and praise of Valentine. Edward answered his remarks by felicitating himself, that the day of petty tyrants and oppressors was at an end; and that the power of such houses was as effectually overthrown as these cumbersome fabrics, the seats of its authority. Valentine was a little embarrassed at this observation; and his Preceptor, who was attentive to what passed, just replied, that it was well where any tyranny was prevented. Edward began to exult in the strength and spirit of his remark; and spoke warmly in praise of that happy independence, that diffusive wealth, and those privileges, which now pervade the country. Valentine approved these liberal sentiments, and seemed willing

to retract his praises. His Preceptor was, however, desirous that he should perceive how far that first impression, which he had felt and expressed, was good and just. He remarked, that Valentine might very properly spend some moments of regret over the ruined remains of that noble edifice, and that he might well bestow some praises and admiration on those ancient manners. You may indulge, said he, in the thought, that the Lord of this mansion and domain was once as a good prince and father to the district around; that he attended to the wants of his dependants, relieved their distresses and their age, and, using rightly the power he held over them, made it productive of the blessings of order, and of a just obedience; and, added he, it is no light commendation to say, that this was not improbable. Do not think, continued he, addressing himself to Edward, that

I mean to disparage the privileges you are so pleased with; but you may probably find, that the vices of mankind obstruct very much the advantages that might arise from them. Opportunities of wealth and consequence are now indeed laid open to the lower orders of men; but a larger inlet is also made to the pernicious thirst of gain, with all the fraudulent and envious methods employed to acquire and increase it: nor, in the usual state of their minds, are such persons likely to be very skilful in the disposition and management of independence, and in the uncontrolled conduct of themselves, in forming their manners, or exercising their opinions. Many amiable and honest qualities hold an alliance with poverty and subjection. You will also find, added he, that there is still a poorer sort, and that their subjection may be more miserable than it was before. The cottages, the families, the

the domestic education, and comforts, of those who live now under men of upstart substance, and of the lowest order, are not likely to become objects of their masters attention, since they are not the objects of their interest. If, added he, the lord of this place had a liberal pride in seeing the little buildings on his domain neat and commodious; if he had, from the more improved bias of a cultivated mind, a zeal in establishing some small seminaries for the children of his dependants; if he took their sturdy boys into his service, and sented others in trade, or in wedlock; if the reprobate and audacious in society were sure of punishment from the immediate power they were under; and if they are now set at large from every restraint but where the law, which is exercised about crimes more open, and detrimental only to the property of others, fastens it upon them; the present race will

will have something to envy in those ancient times and manners.

Edward knew not very well how to answer all this, which indeed was chiefly intended to convey some reproof for that arrogant and loose manner in which he gave his opinions; and he who had delivered it, having thus reprehended a little that contemptuous method in which he had expressed himself, was willing now to show him in what the excellence truly consisted, for which he had testified so much hasty zeal, and of which he understood so little. You will see, continued he, that the vices and perverseness of men render all systems abounding in evil; but, perhaps, considering the present constitution of human nature, that system is the best, in which a just authority is maintained, is exercised, and obeyed, on the principles of duty, and on the ground of conscience, but which leaves it less in the power of a few to oppress

oppress numbers, or to exert any violent oppression at all: though there will still be a great inconvenience, from the want of ability and skill in the many to conduct themselves, and manage their own privileges, where the law does not compel them, and that may be through the chief part of their lives. It establishes, however, the excellence of those advantages which you extol, that there is that law to regulate and control excessive abuse; and it is certainly better for men, as they are, to be protected as much as possible by standing laws, than to lie at the mercy of any thing so fallible as the humour which individuals among them might exercise. But let us not forget, that a gross abstinence of what may have been abused is sometimes pernicious; and it is useful to retrieve and vindicate the good points of what stands so proscribed, as they may possibly be the proper remedies for the defects

defects in the new adopted system, which we may seek in vain to rectify by any new modelling of its own materials.

Having gratified their curiosity in viewing the ruin, they pursued their journey. Edward continued in good spirits, and cheerful in his conversation and remarks. He had lost no particle of confidence in his own opinion, from what had just passed; he thought, that those suggestions resulted from old-age or prejudice. They who fancy that they possess an enlarged way of thinking, are very apt to charge prejudice upon others who judge from experience; but it exceeds the blindness of prejudice, to think that we can judge rightly without that gradual and particular knowledge which experience gives. If we examine duly, we shall find, that a natural conviction, or the first and most genuine reason of mankind, often produces what refined and speculative
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men breed with the reproach of prejudice. To depart from the paths of nature and custom, and to despise the common reason of mankind, may seem to give a freedom from the fetters of prejudice; but it is no slavery to observe established laws and limitations: a freedom which affronts or tramples upon such ties, is the licentious liberty of an ungoverned will. The truly wise will soon decline such wild excursions: the charms of adventure may engage them for a while, but the return will be to accustomed habits, and to the circle which was left, in which considerate men walk peaceably and humbly to the end of their journey.

Valentine attempted to dissipate the thoughtfulness which hung upon him, by applying his attention to every new object that presented itself to him; he listened to the lively observations of his

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cousin

cousin Edward, and endeavoured sometimes to join in the conversation. Being naturally modest, and rather seeking knowledge than assuming the credit of what he knew, he had been led by this confident manner of Edward; and by the novelty and bold reasoning which some of the opinions he had started seemed to have, to look upon him as very much his superior in understanding and knowledge: and Edward, with a capacity much inferior, and with a far less share of information, unfortunately entertained the same opinion of their respective abilities: it might be deemed unfortunate, because it prevented much of the benefit that he might have reaped by his cousin's society. This deference, however, so constantly and obligingly paid to him, had contributed to attach him to Valentine, and to cement their friendship. But in this abundant humility of heart, Valentine had almost overlooked

looked that just and well-founded discovery which he had made heretofore, of Edward's extreme ignorance in the most important part of knowledge: he even began to be uneasy, that a man of such parts as Edward seemed to him to possess, should have such a contempt for what he held so sacred. It happened, that his wise and venerable Preceptor had, in his anxiety for his pupil's future progress in life, fallen upon a suspicion very pertinent to this present situation of Valentine's mind. He had a thorough insight into Edward's character, and was well satisfied of the looseness of his opinions: he was aware also of that modest and flexible disposition in Valentine, which arose, in great measure, from his inexperience of the comparative abilities of himself and others. His good Tutor was, upon these accounts, fearful, that his pupil might look up with too much deference to those to whom he was now

first to be introduced, as being superior to him from the supposed advantages of their education. He was apprehensive, that whilst he was under such a state of mind, he might sustain an injury in his own good principles and opinions, by finding them slighted by others, of whose judgment he might entertain too high notions. He applied all this in the very instance before him, in this first connexion of his pupil with his cousin, and determined to set him upon his guard in this point.

C H A P. XI.

HAVING sought a proper opportunity during their journey, when Edward was not in company, Valentine's Tutor told him, in plain terms, that his cousin was both ignorant and vain: his ignorance,

rance, he said, had perhaps been owing to a negligent and ill-conducted education; and the pride and self-conceit which he had encouraged, would, he feared, obstruct any remedies that might be offered to the evil. He continued to apply the lesson, in the very point concerning which he was solicitous; and he could not have established the truth of what he had advanced, in this general remark upon the state of Edward's mind, better than by that particular application of it; for it immediately recalled to Valentine's memory, the gross ignorance which he had discovered, and the very unskilful defence which he had made, in the conversation formerly held between them, upon a topic of the same nature. He was satisfied, that his Preceptor's observation was well founded; he thanked him in the warmest terms, and told him, that he was well aware, that he should commit a great error, if

he looked for that understanding and wisdom, that genuine goodness and true knowledge, in many whom fortune should throw in his way, which he had found in him; whose counsel and instruction he should ever esteem as the choicest bounty of Providence: that if he met with others of opposite qualities and different sentiments, he should compare their manners and their opinions, with what he had been accustomed to revere in him; and then he was well assured, that he should detect the fallacy, and avoid the danger. His good Tutor replied, that he had only confirmed his fears, by avowing, in those unmerited compliments, the very disposition which excited his alarm: he wanted to guard him against improper concessions to the opinions of others; he wished him to look towards truth, as he might find it delivered under a better sanction: he added, however, that

that the collected sentiments, and consent of the wise and eminent, were indeed a bulwark, and a safe one; that great advantages were to be derived from the testimony of the good, and the many, who have ascertained any truth, and committed it to the custody of any just authority, who have acknowledged or marked out any standard rule of opinion, of conduct, or obedience; that this submission to standing authority, even where it was not enforced upon us, was not a compliment solely to particular men, or to antiquity, but a necessity of our nature, and therefore probably a compliment to truth. He wished him, nevertheless, to be steadfast in his own assurance of the truth: he concluded, by endeavouring to impress upon Valentine a better opinion of himself, and to prevent him from supposing that others whom he might meet had multiplied many benefits, or acquired

great superiority of judgment, by the advantages of their education. He told him, that he would find many very bold and confident in shallow opinions; and that those opinions, however they might be strengthened by their audacity, were often the gleanings of an idle mind, and had very little foundation in true knowledge, or a cultivated judgment. He advised him, however, not to alter his conduct to Edward, or to suffer his love for him to undergo any change, or be diminished: he added, that he might perhaps have the satisfaction of rendering him tokens of real friendship, by infilling better principles into his mind, and that he might be repaid by their success; that he did not wish to deprive Edward of the benefit of his example and society, but only to leave him less power of counteracting that very benefit, by the influence of his own manners.

After some days travel, they reached

the University. The appearance of the colleges, their respective courts, buildings, and walks, and the habit of the place, all conspired to suggest the most interesting idea to Valentine of an academic life. His Tutor had influenced the choice of his and Edward's father, as to the particular college in which they should be placed; and they passed accordingly the customary forms of admission. Their good and venerable companion, after recommending them to the care of the Tutor of the college, spent some days with great pleasure, amidst those scenes where he had distinguished himself by his early talents for literature. He experienced, in those hours, that peculiar and lively sensation which accompanies all thinking men, when they revisit objects that have been formerly imprinted on their minds, and more especially after an interval that has altered the season of life from youth

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to age. A man is always of consequence to himself, as well in what he may have been, as in what he is; it is therefore highly interesting to him, to review and trace out what he has been at any time, after other circumstances, whether of years, or situation and pursuit, have wrought an alteration in him. He can look to no object so affecting as this former self; no theme for his contemplation comes so recommended to him; no little vestiges that he can find of other days have such a value, or excite so proper a concern. If we reflect with pleasure upon any remaining notices of our ancestors, that give us the least image of what they were, with far more delight do we gather up any little relicks of ourselves, and dwell upon them with a keener pleasure, and more intimate affection.

After some time spent thus, he took leave of his young friends; but privately

vately of Valentine. He told him, that, extraordinary as it would perhaps seem, it was his wish that he might leave that place just as he entered it—of the same mind and of the same principles; that, he might reap the benefit of an advantageous instruction, and the best application of his abilities for the attainment of knowledge, and the improvement of his understanding, without being altered by it. He said, it might at first appear to be a contradiction in his conduct, that he should place his child, for so he should ever call him, in a world of new ideas, and of various information, and yet wish him to remain as he entered it; but he could easily explain it: every man has, said he, the seeds and principles of truth, and the motives and capacity for religion about him; and if, at an early period, he has given them the just encouragement of a duteous and good choice, all that learning, that education,

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or instruction, in their happiest effects can produce, will be but to give further advantages, stability, and ornament, to those fair elements of wisdom and piety; to illustrate, animate, and perfect them, as far as human infirmity will admit; and not to add to or alter them; further than the child alters by advancing into manhood, and by being able to apply in his life, his profession, his social intercourse, and necessary pursuits, the powers with which Providence may have endowed him.

Having embraced him with great tenderness, an embrace which Valentine returned with tears of gratitude for his kindness, and regret at his departure, he took his leave; begging him to inform him, from time to time, of his progress; and, if he did not outlive the opinion he had once entertained of it, to apply for his advice.

CHAP. XII.

A NEW field now presented itself to Valentine; nor was he discouraged by its ample circuit and remote extent, but addressed himself with greater earnestness to traverse and explore it. The various lectures provided in his college, and the public exercises appointed in the university, for the whole body of the students, animated and excited his industry: his success soon became matter of satisfaction to himself, and of notice to others.

Edward showed but little disposition toward study; he entertained no sense of deficiency on his own part, and was the less desirous of improvement. He had unfortunately connected himself with some young men, of a turn still less studious; and their example became very
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prejudicial to him, by confirming his neglect, and supplying new excuses for it. With one of these new friends he had contracted a great intimacy, and had introduced him to Valentine, who was much pleased with his first address, and the frankness of his manners. Edward, who had a real regard for Valentine, insisted upon his joining some of their parties, of which this new friend, whose name was Louis, never failed to make one. Many of these meetings had not taken place, before Valentine became extremely uneasy at this connexion of his cousin. In the course of a few conversations, he had occasion to remember the caution of his beloved Tutor, and to retract by degrees something of that esteem with which the person and address of Louis had at first inspired him. He soon found, that he had just sufficient understanding to ren-
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der his opinions dangerous, and wit enough to make his vices exemplary and engaging.

Valentine had fought and embraced an opportunity of hinting, as tenderly as he could, to his cousin, that he thought he neglected very much the studies that were now laid open to him, and which were well deserving his attention: Edward received the reproof with good temper and gaiety; he said, that the studies of the place were fit only for pedants; that they were full of jargon, and seemed to him of little utility, as they were not calculated to give a man much advantage in the world.

Valentine was astonished at this declaration, and as he was preparing to answer it, Louis joined them; and Edward, in a jesting manner, told him, that his cousin had just begun to give him a lecture; and that, as it might perhaps apply as well to him also, he had met
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them in good time. Louis entered into the spirit of his friend's raillery; and having learned the subject that they had been conversing upon, soon made it appear, from whence Edward had imbibed the sentiments which he had so lately delivered, concerning the academic pursuits: he inveighed against the formal scholastic learning and studies of the place, with great levity and derision; he observed, significantly, that there were such things as learned block-heads, and that they were the worst of all dunces. Valentine, who had for some time past begun to dislike the loose and shallow conversation of this youth, told him coolly, that it was more easy to disparage learning than to acquire it; that they who were too idle, or too feeble, to bear the weight of it, were prudent enough in striving to prove that it was not worth carrying. You have used a very proper phrase, replied Louis;

Louis; the learning you speak of is truly a weight, serving to sink those who accumulate it, so that they can never rise to the level of others, who enjoy freer prospects and more enlarged views. If, added he, there were a scope allowed to genius, if politer studies, and belles-lettres, were the subjects proposed, they might tend to qualify a man to appear well in the world; such are the ornamental parts of literature. Very true, answered Valentine, but ornaments are slight and supplemental things; you must form the basis and the walls of the fabric, before you begin to carve and to adorn, or you will make fantastic work with the building. Look there, said Louis, pointing to one of the old colleges, just such an awkward heavy pile will your friends construct, destitute of taste or elegance. You seem, replied Valentine, to approve of the image; let us pursue it. It ap-
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pears to me, that we are not employed here to form any single pile of art, to mould that front which our mansion is ever after to present; it is our province to learn to build; to acquire the skill and science of the architect, and not the little frivolous judgment of the eye, which is generally meant by what is called taste. And what a figure do these men make, cried Louis, evading the argument, when they pass into the world? what have they to barter in the current exchange of polite conversation, and the active sphere of busy life and more refined accomplishments? Valentine answered, that it was not knowledge, as it signified a store of facts, and the lesser minutes for conversation, which they were to seek there; they had life before them, to acquire such property, either from the fields of history, or the stage of the world; this was but the stock with which they might trade here-
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after, it was the present object to learn the principles of the trade itself: that to enable the mind to conceive rightly, and to enlarge its fund of knowledge, required a methodical education; even such a one as he reprobated. Louis, after a little pause, told Valentine, that he found he had learned to dispute already, forgetting that he himself had taken up the argument; but that he had misrepresented the state of the question: that he chose to consider the studies he esteemed so much, as the ground-work of those more liberal pursuits; but that they had no more tendency to facilitate or introduce such accomplishments, than the logic he was reading would teach him to dance, or to play on the violin. You do not mean, answered Valentine, literally to confine your boasted accomplishments to such qualifications; I must suppose some mental acquisitions, of an elegant stamp and character perhaps,

happ, are intended in that allusion; and in that case it is clear to me, that whatever tends to give a habit of close reasoning, and precision of thought, of pursuing truth in its first principles, and exercising the faculties of the understanding, must be useful in any possible cultivation of the mind, or in its future pursuits. Such a capacity once formed, to borrow your own allusion, is like a radical knowledge of music to the professor, who can join at all times in any band, or supply his choice, and gratify others with what may be new; whereas the paltry skill of him who has hastily caught a few tunes, will, by repetition, soon become tiresome to himself, and disgusting to his friends. This, added he, describes pretty exactly the nature of superficial and frivolous accomplishments, which may render a man pleasing to strangers; but to form a solid basis for our own satisfaction, and the permanent

manent esteem of our accustomed and valuable friends, requires a more cultivated judgment, and better grounds of knowledge. Valentine concluded by confessing, that the mode of college education might be perverted, and might have a bad influence in the lives and manners of some injudicious men: but, added he, this will afford no excuse to you; that perversion is a circumstance, the mischief and evil consequences of which you seem so well apprised of, that you may the more easily apply the benefit and avoid the error: it is highly unreasonable to forego these advantages in fear of an abuse, to which your eyes are so happily open.

Poor Valentine was much disappointed in the issue of this argument. He found, by the light and careless manner in which Louis received what he said, and now abandoned the dispute, that the shallow arguments he had defended him-

self with were such as the levity of his humour, and their convenient agreement with his own choice and course of life, suggested, and that he was really not at all concerned about the merits of the cause; and Edward, who saw that his cousin's reasoning had made no impression on his friend, was ashamed to let it appear that it had succeeded better with him.

CHAP. XIII.

AFTER a proper residence at the University, Valentine was called upon by his family and friends to declare what his intention was respecting his future line in life. He returned his answer decisively, that it was his desire to enter into holy orders. This resolution was approved; and he immediately applied himself to the studies necessary to qualify him

him for that office, for which he held himself a candidate. In aid of this pursuit he received, from time to time, the communications of his venerable and much-loved Preceptor, who was delighted in administering that assistance which his great abilities, his extensive knowledge, and sound judgment, abundantly supplied.

Valentine was a little shocked at the numberless sects, the many schisms and divisions which he found to exist in the Christian world: he was surprised that a rule, which he had esteemed so complete, was capable of being so diversified, so variously interpreted. The first and best idea of truth implies a great simplicity, and an united single sense, which Valentine very justly thought ought to produce an union in the faith of those who owed submission to it; who were joined in the same obligation to profess it as it was propounded to them.

He was, however, led to consider, how fallible the determinations of human reason, in the present state of man, are; how readily the plainest propositions might be perverted and misconstrued, and how artfully the authors and disciples of such opinions would so blend them with the truth, as to make them appear one thing with it. He perceived, indeed, a great difficulty, after so many deviations had been made, in such various directions, and so many paths multiplied, to ascertain which was the true path. He saw evidently, that the first and essential preliminary to all Christian knowledge, was a trial and experiment of the Christian life, and a subjection of the heart to its principles and practice: and he justly thought, that few who made this their first advance, and the previous exercise to their researches after truth, would be disappointed in their inquiry. He found a sensible con-

consolation and happiness in this reflection, that he was now looking toward, and striving to enter under, the sanction of a venerable, an extensive, and established church; which had the authority of national consent, and of the best and wisest of men for some ages, as well as of the laws of his country; and which exacted his first obedience by such a right, as nothing but the clearest conviction that what it had determined was not agreeable to the divine authority to which it appeals, could acquit him from. This brought the disquisition into a narrow compass, and promised a conclusion satisfactory and speedy. As he was convinced that the true foundation of an ecclesiastical union was of sacred authority, so was he persuaded of the necessity of that united profession of the form of faith which resorts to the common ground of Scripture and to the testimony of the church in all ages, which must preserve the teachers, as well as those

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committed to their charge, from devious and mistaken opinions; since, if nothing were so guarded and determined, every foolish and vain imagination might hold the place of truth, and plead its rights over others. He was further satisfied in thinking, that a sober inquiry might shew what was the natural, apparent sense, and what was well interpreted of those holy Scriptures, which are the written word of God, the rule of faith and good life: and he had the well-founded expectation and assurance of an honest humble mind, that his petitions would obtain for him that assistance which could direct him to all truth, and establish him in it.

Valentine, who had already lived in the profession of the Christian faith, and with much sincerity of heart, did not like now to consider it as a study; it even startled him to find what extensive and laborious studies it offered to him. He had long thought, that the truths of religion

religion were not the subjects of very difficult researches, the lessons of natural religion being obvious to the considerate, and those of revelation being made plain by the word of God; he soon found that he had no cause to relinquish this opinion; and yet that it did not depreciate the proper value of the studies which he was engaged in, or the just importance of learning. He saw, that nice and abstract principles and methods of reasoning were serviceable in refusing what was false; that complicated arguments did little in promoting the genuine and general profession and evidence of Truth, because Truth was something simple, and which would manifest itself, where it could be fairly the object of human reasoning and inquiry, from principles more natural and easy; otherwise we should lose the Truth, when we should lose those long and elaborate proofs which few could retain,

retain, and not many could understand: but he found that such methods of reasoning were extremely well adapted to the service of Truth, in defending it, and in explicating the subtle trains which might be drawn about it. Error, he saw, was, in its nature, wily and intricate, and wore a perplexed and specious resemblance to Truth, which made a nicer mode of investigation necessary to expose it.

Upon this view of human learning, and the best estimate that had been made of it, he was convinced of its utility. The limits which are so evidently assigned to it, so far from mortifying him, animated his confidence in the Power who, by placing such boundaries to our pursuits and researches, indicates the true submission we should owe to his word and authority, even where it delivers things above the full comprehension of the mind. He found,
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that by knowledge diligently acquired, and by the exercise of reason, he might lengthen, but not break, that chain; and that they who boasted a perfect freedom from it, had only hid the fetter from vulgar eyes, or from their own. But this bondage, he knew, was his true liberty. He found, that from the nakedness and imbecillity of the mind, unaided and uninformed, much was to be effected in the cause of truth, by external assistances, by labour, and diligence; as many most useful and even necessary things cost some pains and toil, at first in the discovery, and afterward in the attainment; that he was bound to learn many things, and accept many truths, from tuition; that much reverence was to be paid to the reason of others; that the measure of reason was reciprocal, and that it was most foolish, to lay unbounded stress upon reason in general, and yet draw the whole use and credit

credit of it to ourselves in particular. Amidst all the frailty of the human intellect, Valentine was rejoiced, by making his religious duty and service the chief aim and rule of his life, to acknowledge and keep secure one great and sufficient standard and principle of truth, to which he might adhere as the measure of his conduct upon all occasions; which might bound the whole of his way, and which might stand as his safe resource beyond the reach of his capacious senses or corrupted reason. He saw, that all the knowledge which depended upon a good memory rather than a sound mind, and a just conviction of some true principle of thought, of conduct and opinion, was good indeed and desirable, was serviceable to the Truth, but was not the Truth itself, or the simple sense or perception of it: that the sustenance derived from books alone, like food to the aged, would give a flow of life
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and vigour as it incorporated with the habit; but that, without some other better principle of vitality, there would be a perpetual decay, and a frequent debility, which would make the same precarious resources necessary.

With these reflections he pursued his studies in divinity with alacrity; in the course of which it gave him great satisfaction to find, that though the volumes upon such subjects had been so multiplied and were so vast, yet that the writers traversed the same ground, that the points discussed were the same, and the matter in very many of them pretty uniform.

CHAP. XIV.

VALENTINE had advanced far in his studies, and continued to acquire the esteem and honours of his college. He was

was one evening abruptly visited by Edward, who entered his room in a hasty manner, of which he soon explained the cause. That connexion which Edward had cultivated with so profligate a young man as he had chosen for his companion, and which had been long opposed in vain by Valentine, whose remonstrances, whether of caution or expostulation, had been hitherto fruitless, was now dissolved by other means; but with some circumstances which rendered the breach very alarming.

Edward had been some time attached to a young lady of good family in the neighbourhood; he even entertained thoughts of informing his father of his inclination, and of soliciting his consent to a proposal of marriage. He had introduced his friend Louis at the house, who repaid that civility, by insinuating himself into the good graces
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and favour of the young lady; for which purpose he wanted neither skill nor personal advantages; inasmuch, that her behaviour toward Edward altered from that time. Edward had discovered this piece of treachery in his friend, to whom he had, before he introduced him to the family, revealed his wishes and intention. He immediately sought an opportunity of upbraiding him, in very bitter terms, for his unfriendly and deceitful conduct. Louis, having nothing to offer in his defence, showed a most fierce concern for what he had most deliberately sacrificed, his character and honour; and being unable to justify what he had done, by descending to particulars, took a shorter and more desperate method of defence, by giving Edward a challenge to meet him the next morning. To this Edward had consented; and, upon leaving him, had repaired to his cousin Valentine's apartment.

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Edward,

Edward, in this visit, bore an involuntary testimony to the value of a friend whose principles of conduct were supported by integrity of mind; for having withheld from Valentine his confidence, concerning his attachment and resolution, which he had revealed to Louis, he now sought a resource, when involved in difficulty, where that probity and generous friendship, which he had slighted, taught him to expect it. He gave Valentine a brief account of the matter, with some apology for the former concealment; and, without applying for his advice, left him at liberty to give it.

Valentine was much alarmed at this intelligence, and entreated him very earnestly not to keep the appointment. He asked him, according to the first suggestions of his mind, if he dared to risk his life, for which he was accountable to him who gave it, so wantonly.

Edward

Edward smiled at this question, and replied, that his life was his own, so far as he was to judge of its value; and he knew no use of his liberty and reason, unless it were to determine concerning that value; that he should hold it in very light estimation, if it stood disgraced; and therefore he thought, that if to preserve existence was a law of nature, it was equally lawful to preserve what was estimable in that existence. Whatever you may choose to think estimable you mean, I suppose, answered Valentine, and which you may preserve at any rate, and by any means; but you are wrong in every position you have made: you have no such independent title in your life, as is evident, since you cannot subsist one moment in any such propriety, for you are no more able to continue it, than you were to begin it; and as to what you have said concerning the value of life, that can

only be measured by considering the end for which it was given: with regard to what may appear to be good and estimable, as a man's desires and passions influence him, such inducements may be made the grounds to vindicate any, the worst, action whatsoever: and, added he, if there be a certain end of human life, which is most clear, then there must be also certain laws obliging us to pursue it; which not depending upon a man's choice or consent, bind him whether he be willing or not, and do not leave him the power of exposing his life as he may please.

Valentine found that this mode of reasoning would not succeed with Edward, and that he was not held by the ties which stood affected in that view of the matter; he therefore began to show him very clearly the great folly and absurdity of his conduct, if he should persist in his resolution. Will you, said he,
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concur in the evil designs of this man, who has already injured you, by giving him this new opportunity against you? He pretends to vindicate his character by this method; and will you assist him in the attempt, at your own hazard, and generously risk your life to him, because he has betrayed your confidence? But do not I, replied Edward, obtain thus an opportunity of punishing his perfidy? After a curious method, answered Valentine, when the chance of punishment lies as much against yourself. It would appear a strange kind of law, which should enjoin the innocent and the guilty to draw lots which should suffer; and few injured men in their senses would, I should think, apply for the benefit of it; and yet this is just the mode of redress in your case. You found, when Louis could not throw off the charge, which you so justly brought against him, he took this way to brave

it; but it is your part rather to endeavour that the odium and shame should rest upon him, than to further the attempt, which he is making, of meeting you upon equal terms; and you can no way expose him in so despicable a light, as by showing that you cannot, in justice to your own character, set yourself upon a footing with him. Edward answered, that the matter now assumed another appearance, that his honour and courage would become questionable if he should decline the challenge. Your understanding will be much more doubtful, replied Valentine, if you accept it. You may think so, cried Edward, but the customs of the world make it necessary. You have now, said Valentine, avowed the true ground upon which you act; you have disclaimed the ties of duty and of reason, and now plead a necessity of bare custom; but, though you have brought forward the weakest
plea

plea that can be used, yet I am sensible that it is the readiest, and the most difficult to overthrow, because every bad passion, and corrupt bias of the heart, is in league to support it: you talk of necessity; there can be no necessity to do a criminal thing; that is impossible and contradictory. Is not the avoiding disgrace and infamy, demanded Edward, a case of necessity so strong, as to cancel any general law? Not unless you can prove that the disgrace and infamy would be real, in the proper sense; and then the motive would not be a direct intent to violate the law that is so dispensed with, but a desire of keeping a good conscience, which is a part of the true purpose of life, and is itself a law of our nature. In your case, however, the infamy is not real. What, interrupted Edward, not if all the world should concur in the sentence? The voice of a thousand worlds cannot determine justly against the truth, answered

Valentine; and a decision founded in injustice, cannot bind any man to commit a crime. But of what advantage, said Edward, will life be to me after disgrace? Or how can you prove it to be consistent with virtue, to suffer loss of character, with the means of vindicating it in my power? If you bring virtue into the question, replied Valentine, I maintain, that there is a higher degree of true heroism in abiding such unjust calumny as you seem to dread with fortitude, rather than in seeking shelter from it by unlawful and foolish means; for therein is the cowardice: and if there be a necessity in the case, it is the very reverse of what you suppose; for it is a necessity, a very sad one perhaps, of bearing this unmerited disgrace, rather than to strive to put it away by illegal and criminal remedies: this patience under unjust censure, may strictly consist with virtue, because the judgment,

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in the case of virtue, is from a man to himself, and here conscience will acquit you; and unless you will prove that the judgment of the world, however formed, with all that species of morality which has its being in the breath and estimation of others, who may judge most erroneously, is the law of nature, you cannot set aside those right and immutable motives of conduct. Now to a man who is to give an account of his actions upon other principles——

Oh! cried Edward, interrupting him, if you get back into spirituality, I must leave you; if I wore the habit for which you are a candidate, I know not how I might stand affected, but I must follow other counsels, or retire from society. Valentine was shocked to hear it said, that the ties of religion were bound upon the profession of its immediate ministers only, and felt the folly and the wickedness of such a sentence: he answered,

answered, that he begged pardon for leading the argument to where it had begun, but he had ever found, that having followed any important disquisition very far, he could fix upon nothing permanently, but that very principle which he had first appealed to; which was the standard of his sentiments and conduct, and with which no error could possibly consist; and this assured him, that it was the truth itself: that upon any other grounds, he should be more at a loss how to combat his plea concerning the custom of the world; for, if the world only were the judge, he must accept and acquiesce in the necessity which its own corruptions would sanctify and impose.

Edward now put the question to him, in a gross way, whether there might not be circumstances which would warrant the vindication of honour in this way. Valentine answered, that he firmly believed

believed no such necessity could ever arise to any person, without some previous error on his part; some misconduct in the first instance, and which was often overlooked in the subsequent stages of the matter; that therefore it was vain to argue on the question of propriety in that state of the matter in which the consideration was usually taken up: that, in cases of gross insult offered to persons not provoking them, these were the attacks of ruffians, and all his former arguments would apply against such a redress sought in these circumstances; that, in most other instances of misunderstanding, fair explanations would satisfy any reasonable man; and if they should fail, no one would be vindicated in staking his life against another man's folly: that it was a most improper, a most unlawful and absurd method of seeking revenge, or even redress, as had before been shown; and
that

that in every point of view, whether as a man of reason, of virtue, and if he might be allowed to add, as a Christian, he must absolutely condemn the practice. As to the merits of the case, with respect to men of the world, and of custom as it had been interpreted, he could say nothing, because he would not argue under an arbitration notoriously corrupt, and liable to every species of error and false judgment.

Edward remained fixed in his purpose; and these remonstrances would have failed to prevent it, if Louis had not taken care to render them unnecessary to that end. He had chosen a short method of getting rid of the dispute with Edward, but found himself extremely reluctant in advancing to this expeditious discussion of the matter. He was, in fact, as destitute of courage as they usually are, who have no token of valour to show but the sword
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which they pledge in every common wrangle. In order to prevent the consequences of Edward's intemperate passion, he had taken care to have the matter well rumoured, so that it reached the ears of the superiors of the college, which was what he wished, in order that he might obtain an excuse from their interdiction. They were immediately summoned before the heads of the house, and threatened with instant expulsion, if they proceeded any further in their purpose; and for the present, both parties were ordered to withdraw from the University, during the pleasure of the seniors, unless they would signify, under a promise, that they were more peaceably inclined. They were then dismissed to consider of it, but were narrowly watched.

Edward, whose passions had been his only counsellor, determined not to drop the affair, notwithstanding these threats;
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but Louis, who had other thoughts, affected to be much concerned at this restraint, which he pretended would be most rigidly enforced by his relatives, who would never receive him after such an expulsion; and he intimated, that a future period might be found, when he would give him any satisfaction which he might require: having said this, and pretending that it was impossible for him to go to his father's house under such circumstances, he returned to the room, and gave in his promise, and was accordingly suffered to remain.

Valentine used this interval to persuade Edward to relinquish the matter; he represented the contemptible cowardice of Louis; he told him how childish it would appear to bluster and play the duellist, when he was sure to be interrupted and prevented in any attempt of the kind: this argument weighed more with Edward than any thing which

which his friend had urged, as it reached his pride, and he dreaded the ridicule which Valentine so artfully described. He contented himself, at his next interview with Louis, with a plain declaration of his contempt for him; which the other retorted, by observing that he was bold when he knew that there was nothing to be dreaded, because of the promise by which he was bound, and of the certainty of public interference. Edward perceived by this the justice of Valentine's remark, but still his spirit would not submit to pledge the promise required of him; so that he was obliged to prepare for his departure from the college, until they should think fit to recall him.

CHAP. XV.

VALENTINE was very desirous of visiting his family, from whom he had been absent a long time; and as the time of the vacation was now at hand, he obtained permission to accompany Edward; and accordingly the next day they set forward on their journey.

The example of Valentine, his engaging and persuasive conversation, and his unremitted solicitude to set the truth before his cousin whenever he could, had not wholly failed. Although it had not influenced the mind of Edward so far as to induce him to adopt any considerable alteration of sentiment or conduct, yet it led him to a sense that he was destitute of any settled principle. In whatever little arguments they held together, he found his own opinions so very fluctuating, so uncertain and
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irregular, that he was at a loss what ground to take, or how to bring forward any plan of reasoning upon the commonest topics. This at first only irritated him; by degrees it mortified and perplexed him, and began to leave other impressions upon his mind. This secret disturbance and uneasiness produced many sudden and random doubts and questions, which escaped him almost involuntarily; which he threw out sometimes with persiflage and impatience, sometimes with irony and ridicule, and often with anger. Valentine, with the most constant attention and command of temper, never neglected to use these occasions. He had this advantage in their conversations, that whatever he advanced tended only to establish a true judgment in the matter controverted. Edward began with defending some opposite opinion, but always ended in defending himself, in which attempt he

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was often put to great difficulties. Pride prevented him from discovering to Valentine any shock that he received in these little conflicts, and even contributed to hide such impressions from himself, as he was unwilling to think that he stood so affected.

In the course of their journey, Edward took occasion to accuse his cousin of being superstitious, and imputed it to prejudices imbibed in his early education, to which source he very plainly referred whatever Valentine had urged upon him concerning religious duty and belief. Valentine replied, that the objection, as a general one, was vague and disingenuous; because it suggested an injurious charge, supported only by conjecture, and not capable of proof. He demanded, if it was not as likely to be true, that these things made the first and chief part of all good and prudent education, on account of their real importance

portance and necessity, as that the notion of their necessity and importance was a mistaken prejudice grounded upon that early education. He acknowledged the benefit of such an education, and its influence in the cause of religion, so that it could not be neglected by parents or preceptors, without hazard to the child in its most material concerns; and therefore, he added, that it was seldom neglected even by the worst and loosest of men; from which he begged leave to draw a conclusion very different from that which Edward had advanced. He said, that of those whose progress to virtue had been irregular or negligent, the greater part were generally sensible of the value of what they had foregone; and were desirous of obtaining for their children what they persisted in neglecting for themselves. Even they, continued he, who boast or believe their own infidelity, show the vanity and

falsehood of their opinions, by shuddering at the same hardened and daring sentiments in their own offspring, in those whom they love and educate; absurdly suffering this contradiction to their notions without seeing what it proves, and shamefully contented with opinions which they fear to propagate. Nevertheless, continued Valentine, even they who may have wanted this advantage of a pious and early instruction, by default of their parents or preceptors, will not be without proper and sufficient motives to begin the search, and to put in the claim for themselves; and which, if neglected, will take from them all future excuse of an imperfect education. And what, answered Edward, are these weighty inducements, that will render men so inexcusable as to endanger their future happiness? They are entirely strange to me, and I know not who has disinherited me of those claims which you mention

mention as common to mankind. The very questions, replied Valentine, which you have started, and which gave occasion to this conversation, prove against your last assertion: if they were not excited by something real, and if they led to nothing, they would never have arisen in your mind, or have engaged your notice. But I will endeavour to answer your inquiry more fully.

It is not difficult to show, that we are under a constant and pressing obligation, according to our powers and opportunities, to seek the knowledge of divine truth; and it is still less difficult to show, that it is our duty, in a higher degree, to embrace and obey such truth, at any time presenting itself to us, and accompanied with due motives, with proper evidence and attestations. It is not probable that a sensible man will long remain without any principle or rule for his actions; that he will be satisfied with

taking things by chance, and forming his life and his duties just as accident may suggest, caprice actuate, or convenience incline him: such manners are too disgraceful to form the conduct of any thinking man, after the years of mere levity and youth: some sure principles, some rules, therefore, are to be established; the result of knowledge that has been obtained, and of thought that has been exercised. The duty of joining in that pursuit which we see that the most valuable part of mankind esteem as the prime end of life, will certainly influence every man of thought, and, according to his rightful leisure, his opportunity, and capacity, engage his attention; whilst it is the duty of others, who are destitute of such advantages of time and abilities, to receive instruction in such matters, and so to profit by the common stock. Admitting then, that it is our duty to seek religious truth, it will

will be easy to show further, that we are bound to embrace and to obey it when it presents itself to us; that we cannot, under due circumstances of motive and evidence, withhold our assent to it, without transgressing the laws of common reason; and that we cannot refuse to act consistently with it, without an equal transgression of the laws of virtue. That it will present itself to us is most certain, from the nature of the soul as formed by its Creator: for when has God left the world without a witness of himself? and whatever may be the first notices of which the soul is sensible, certain it is, that they will leave us without excuse; that we shall never want a proper summons, or adequate incitements. Can a liberty of choice, of withholding or suspending our consent, remain to us after the most powerful motives for faith, and the strongest inducements for action, have had their

due weight? Is it consistent with reason to persist in living uninfluenced, undetermined, by the most urgent applications to our understanding and feeling? If we think, that by this neutrality we at least do not take an offensive side, we should consider, that we walk in opposition to our nature, to all sound reason, to all real and efficient virtue; whether such a conduct will not offend God, the meanest casuist may determine.

You declaim very philosophically, interrupted Edward; but you forget how many there are, who have neither capacity nor abilities to weigh the evidence, who may have been awakened to a sense of the importance of the inquiry, when too little time or power is left them for the disquisition. What is such a man to do? If he is to have recourse to the authority and voice of others, by whom must he be guided? By those, answered Valentine, whom he finds constituted the teachers.

teachers of that religion which he perceives to be so necessary to him. But, said Edward, why may he not reasonably be guided by the authority of some persons of good life and moral character, who may perhaps declare that they have examined these evidences, that they are groundless, and the teachers of them to be disregarded as prejudiced and partial men? It will be almost a sufficient answer to your question, replied Valentine, to say, that no person of good life and moral character, whatever his sentiments may be supposed to be, will act so unwise and wicked a part, as to inculcate such opinions to persons answering your description; because it is acknowledged, that by so doing he would remove the surest restraint upon their conduct, and set them free to commit every species of disorder. That proves, said Edward very briskly, that your religious system is of human policy, rather than of divine authority; and so far I am very ready

to acknowledge its expediency, and believe that you have now avowed the right foundation of your tenets. Not so fast, answered Valentine, it proves a great deal more; and the very turn you have given to what I said, though the most common objection on such occasions, is the most shallow and weak that can be imagined: it serves to establish what it is brought to overthrow. For if, in the first instance, you allow such tenets to be necessary to all order, to all common honesty, and moral controul, this alone proves that they are not the invention of human craft: for if such order and good government are necessary to the welfare of mankind, and if they can alone be effected and preserved by establishing such opinions, the simple issue of the question will be this; either that man was left without receiving such a rule from God, as was manifestly necessary for him to all orderly and
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moral purposes, said that this rule was supplied by the artifice of politic rulers; or we must allow that these persuasions, which are so necessary to the general happiness of mankind, are truly of divine authority. Do you not see that the first supposition leads directly to this, that these politic rulers consulted better for the need of mankind than the Creator himself; for they supplied what was omitted by his providence, though absolutely necessary to the welfare of his creatures. But, continued Valentine, I will go further into your question. It appears to me, that it cannot easily involve the cause of those persons described at first by you; because it will be natural for them to follow that obvious and established authority which demands their obedience as a matter of duty. If they are supposed to refuse submission to it without having examined its true title, or without having been able to discover
any

any real objection to it in their own judgment, there lies a strong probability that this arises from some vicious and perverse inclination. At all events they will surely be culpable, if they continue this authority upon the suggestion only, and opinion, of any man; since no man can have the same right, even in presence, to direct them.

But to speak more generally to the subject, let us consider, that the love of God, according to its first principles, or with any ideas whatsoever of him, and a desire of serving him, will infallibly give a bias to a belief in revealed religion: there is then, between that first desire of serving God, and a faith in what is proposed to us as his will revealed, a strict and close connexion: with regard to those who have not any pious sentiments at all, or sense of religious duty, I suppose you do not mean to determine any thing from their conduct. After all,

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continued Valentine, it is an idle, though too common practice, to entangle ourselves with possible cases which are foreign to ourselves, and which there may be grounds to think that Providence, by the more usual course of life, prevents. It is foolish to create difficulties, and, if we cannot solve them, to suppose that our rule is not competent. In all instances it is of great importance to remember, that Christian faith is not a mere abstract matter of simple speculation; but that every step of it, and all its procedures, are accompanied by a divine grace and providence promoting and guiding it. It is therefore as reasonable to suppose, that this gracious aid will be given to those who seek it in sincerity of heart, as it is to suppose that there is any particular Providence at all; for it cannot be exerted in a more important concern. There are also reasons, and they show the admirable comprehensiveness of the Christian scheme;

why

why all persons, of every order and description, will surely find inducements, strong and inseparable from their nature, to acquiesce in revealed religion; and if this be true, then to resist such natural motives must be criminal. These reasons consist principally in the sense which every one must experience of the need they have of a Mediator and Redeemer; so that, upon the first proposal of it to their understandings, the voice of nature seems to acknowledge its only remedy, and deduces its reasonableness from its necessity. This is a short and irresistible argument; it does not depend upon any nice deductions, but upon the certain invariable experience, and necessary feelings of every man. If the unlettered man can advance a little further, and have his understanding a little opened; if he acknowledge God, and be desirous of knowing and serving him for his future benefit; when he hears that he has, in a particular manner, revealed

revealed his will ; when he finds that revelation suited and adapted to his own exigencies ; when it explains his situation and condition, and the reasons for it ; he will hardly withhold his full consent to it. If he further supposes, that the God who made man would not probably leave him without any rule for his conduct, or any knowledge of his will ; and if he find that the Christian dispensation is the only rule that can, with any appearance of truth, challenge this authority, he will gladly accept of it, since without it he must be totally at a loss : for it is much more difficult for an uninformed, uncultivated mind, to ground any practice of religion upon natural notions : such a worship and faith is much more metaphysical and remote from their understandings : therefore this aptness in revealed religion to our present exigencies and nature, becomes no small proof of its truth.

CHAP. XVI.

AS they continued on their journey, Edward soon gave occasion to his cousin to renew their former conversation.

How ill do they dissemble, who betray perpetually the fluctuation of their own minds with regard to things for which they affect the most cold indifference and contempt!

As they rode on their way, and had been conversing—You address me, said Edward, very often as if you thought me infected with atheism. I rail not at religion; I acknowledge it as the ground of all virtue; nor would I shut out the Creator from the world which he has framed.—I do not, replied Valentine, think you capable of the base and unworthy sentiments of mere profaneness. I demand no further concession than you have

have made, and will endeavour to prove my whole cause by it.

You grant me, on your own principles, that there can be no virtue without a due regard to God.—Yes, answered Edward a little confusedly.—I will only then add, replied Valentine, that, as there can be no virtue without religion, so there can be no true religion where those revelations which God furnishes, shall be despised: in other words, God will not suffer us to retain one mode of faith and duty, when he prescribes another.—True, said Edward; but how will you prove those instances of God's will, which you alledge, to be authentic?—I am glad, replied Valentine, that I have brought you to that issue. It is the ground on which the prudent believer will never fear to rest his cause. We prove those instances of God's will to be authentic, by the testimonies which he has given

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of their authenticity; by the word of prophecy, duly delivered and completed; by the force of miracles; by the bright evidence of eternal truth, which shines out through all parts of that dispensation. What evidence do you bring, demanded Edward, concerning your sacred books and prophecies, that they are not fabulous, or invented after the transactions?

With regard to the sacred books, replied Valentine, they abound with marks of antiquity and authenticity. The time when Moses appeared in the world is well known, and, I believe, undisputed: it was some ages before the earliest volumes which have descended to us were extant among men. Hesiod and Homer, for whom I know you have some respect, flourished near a thousand years after him.—But how shall we know, said Edward, that Moses wrote those books, or invented those laws and ceremonies which they contain?—

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By one easy proof, answered Valentine, to omit others; that it was plainly impossible for any one to invent all those things, to impose them on the people of Israel as coming *immediately* from Moses, to produce his words, not as committed to them, but as taking effect from his own mouth, and yet they remain ignorant of the fraud. Could they believe that Moses spake to them, when they knew he was dead? They might believe that others spake by his authority; but that is not the point: the whole is delivered to be received at the very hand of Moses; and we know that they who received it, did not question the authority as coming from him. Can we imagine that they could be so blind as to believe that what Joshua or any other might introduce, was introduced by Moses, when they were both the subjects and witnesses of the whole? We can devise no period therefore at which

such a fraud could with any colour be invented.

Peruse the sacred books, and you will find how widely they differ from the composures of men : they are written universally to magnify the name of God, whose glory is displayed, and to promote the welfare of mankind. The writers and the persons treated of are blamed in many things, exposed in all their faults and miscarriages, and never vindicated from just censure. The triumph and the victory are ascribed to God alone. The whole nation whose history is set forth, is frequently involved in one common censure, and reproached perpetually for their folly and perverseness. —Why, truly, replied Edward, they seem to have been perverse enough; and is it not strange that so vile a people should have been so long the favoured of Heaven? Granting the fact, said Edward, that they transgressed beyond
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the example of other nations, it would tend only to show that the divine mercies do not, in their first design, regard the merits of any people, nor in their operation compel men by mere force to become righteous. But the fact is ill collected. To assign a reason for their accumulated guilt, seems indeed difficult; but we must not form a judgment from those circumstances, that they were in all times the vilest people upon earth. We hear them upbraided as ungrateful and intractable, and they were so; but are the testimonies of other nations then existing in the world at all more favourable? The state of man was universally corrupt and plunged in wickedness; nor are we warranted in supposing that any nation had better dispositions, or would have acted better in the same circumstances, from any accounts we have received of them. The

numerous and tempting inducements of idolatry, in which pomp and wantonness, in which all sensual gratifications were combined, pressed hard upon the Israelites on every side. There was the very same contest as at this day between the allurements of sense in things present, and the restraints of religion in hope of distant things. The natural wish of men, accustomed to the guidance of their inclinations, to have the same indulgencies in which they beheld other nations rioting, though it will by no means excuse their opposition to those abundant inducements which were furnished to reclaim them, will account a little for their manifold defections. But we commit another error, and judge no less unfairly when we take our opinion of the Israelites of old from their descendants at the present day. We do not consider that a great part of their present baseness, of their skulking wretchedness, their feebleness

feebleness of mind and body, is the fulfilling of the prophecies upon them; is the miserable fruit of successive generations of obstinate incredulity, and of the universal hatred and contempt which they experience among men. I defend not that barbarity which persecutes them, I abhor it: it is unbecoming human nature, and wholly inconsistent with the true temper of Christianity. I defend it not by making it the completion of prophecy, any more than I should defend the malice of the Jews of old by showing that they fulfilled the word of prophecy against their Messiah.

The trembling misery of this wretched people is foretold by all their prophets; but their ancient character is described in a thousand amiable traits. Their knowledge was simple, and yet wide as the universe; it ranged through the varieties of nature, and ascended to all the heights of true religion. Their

hospitality was eminent; their affection to their country, singular; their simplicity, and temperate lives, remarkable; their duty to their superiors, save in very rare instances, uniform. The captivity cured them of their rage for false worship and idolatry. You are a good advocate, cried Edward: Jew or Gentile, it is the same with you, when it serves your purpose.—You wrong me, replied Valentine: I would rather be silent for ever, than talk only for victory. I only wish to reprove the vulgar, unchristian animosity against the persons of that unhappy people. It is not more remarkable, added he with a smile, that they should relapse so frequently into idolatry, with such strong motives to influence them, than that so many among us should, amidst our better light, our more abundant motives and inducements, live unreformed, impenitent, and unbelieving. Edward did not like the comparison,
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and recurred to his former queries. Does not the style of those books which you reverence so much, demanded he, appear frequently of too coarse a nature to pretend to such an high-original?—It is thus, replied Valentine, that men are wont to argue: if the revelation given be sublime, it transcends reason, and therefore is not to be received; if it be clothed in terms adapted to their comprehension, it is unworthy of the sacred character. I will answer your objection in one observation, which you may apply to all parts of the sacred volume.

The great excellence of language consists in propriety. Should the Judge affect the eloquence of the Advocate, his rhetoric would be unbecoming and unseasonable; should the Prince descend to use the arts of oratory or persuasion, instead of the preceptive language of authority, his style would be unsuitable; should the aged and venerable counsellor,

fellow, instead of well-digested sentences,
 adopt the levity of youth in his discourse,
 his advices would be disregarded. There
 is one mode of speech for the teacher,
 and another for the scholar. It is on
 this ground that we must weigh the
 Scripture style: we must not estimate it
 only by the beauty and natural simplicity
 of the figures which illustrate it, though
 they be admirable; by the sublimity of
 its discourses, though they be wonderful;
 by its force and vehemence, by its sig-
 nificance and clearness, though they be
 above praise; without attending to the
 main point of its propriety. It is the
 voice of the King of Kings, and there-
 fore full of authority, of dignity and
 force. Instead of the laboured terms
 and definitions of the heathen sages, God
 reveals his name in one word, "I
 am"—the same by which the Saviour
 of the world revealed his divine nature;
 a name expressive of so many attributes
 of

of his independence, his eternity, his power, that it may well engage our deepest wonder and attention. Again, it is the voice of the Judge of all which speaks in those oracles, and therefore its sentences are uttered with decisive energy — Do this, and live; offend, and die! — It speaks alike to all; it exhibits promises and threats such as no human law ever uttered, even kingdoms here and hereafter, or penalties of swift and awful vengeance, and perpetual punishment. Yet the same oracles which are sounded with a majesty adapted to the high and holy name of God, speak oftentimes with condescension, and assume some measure of propriety from our nature and capacities, adapting some things to our understanding, and describing some dispensations and effects of the government of God, by the ordinary motions of our minds; for no otherwise could we comprehend them. But in these instances
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the Most High speaks still with the same propriety: he speaks as a father to his children. The father, when he uses such words, and adopts such notions as the infant mind is conversant with, and is capable of conceiving, in order to convey his meaning, departs not from his dignity, but rather shows his skill and wisdom in not speaking unintelligibly, and so improperly and unprofitably.

As Valentine was proceeding in his remarks, he saw from a hill the town where they were to rest that night, and therefore hastened, whilst the matter was warm between them, to say a few words of the evidences of Christianity—I wish, my friend, said he, turning to Edward, you would regard a little those wonderful predictions which have been from time to time so punctually fulfilled, and which are still fulfilling: it is too wide a field to examine at this time; suffice it, that we have incontestable assurances
that

that many things anciently predicted have been accomplished. The descendants of Ismael live, as was foretold of them: Tyre and Sidon, and the pride of Babylon, have passed away, exactly as it was predicted: Ægypt continues still a base and tributary kingdom, according to the same predictions. The monarchies of the earth have succeeded, and passed over the theatre of this world, in their appointed and predicted seasons. The whole state, indeed, of those eastern nations, which at different times appeared as the bitter foes of Israel, is so deplorable, and so exactly corresponds with what was long before foretold in punishment of their invasions of that State which had the Most High for its avowed protector, that the whole country is one striking witness to the truth of prophecy. Alas! we have the same sad testimony of wrath repeatedly denounced, and significantly accomplished, upon those who violated

lated their own duty to that merciful Protector. Survey the plains and valleys of Judaea, possessed as they now are by a barbarous and sensual lord: you will barely find the vestiges of man; the fleeting tent scarce spreads its shadow for a day upon those inhospitable sands: a few hours residence exhausts the forage, and the gloomy wanderer loads his camel, and departs. The well-cultivated borders of the stream of Jordan, the vine and the olive-tree, the shrubs of Gilead which wept balm, the palm of Jericho, and the rose of Sharron, the herd and the flock, have vanished: Silence and Poverty possess the land: the wilderness has enlarged its bounds through all its latitude; and the tokens of divine wrath rest upon it.

The Jews themselves wander through the whole earth, to bear testimony to the truth of prophecy: they hold the sacred volume in their hands. No one suspects

suspects them of giving a biased evidence for Christianity; no one suspects them of having corrupted the sacred volume for that purpose: yet they produce, against their will, as it were, our proofs; they are the keepers of our testimonies, which in our own hands might have been suspected as susceptible of mixture from the artifice of interested persons. We are wholly clear therefore of that imputation. Read the Prophets—you will find them rather discharging the office of Evangelists, so minutely do they describe the person, life, and sufferings of our Redeemer; and yet the Jews, blind as they are to the oracles of which they are such faithful keepers, will vouch that they have not been invented by Christians, or interpolated by them in any age.

Edward, a little moved at this discourse, thought he should fare better with the miracles.—Can you conceive
such

such events, said he, as make up your code of miracles, to be within the line of possibility?—Can any one, answered Valentine, believe the creation of the world to be less wonderful, than the giving sight to the blind, life to the dead, or the multiplying a few loaves to an abundance sufficient for a multitude? Was it less miraculous to set bounds to the sea, than to walk upon its surface? For the confirmation of any doctrine, what better testimony could we have to demonstrate the finger of God, than his interposition, dispensing with his own laws, working somewhat above the power of human agency, or contrary to the usual order of things? In a word, can we suppose that the nature, properties, and substance of all things, are not entirely in the power of their Creator? We have indubitable proofs that the miracles were unquestioned at the time when they were wrought, even by the enemies before

before whom they were performed, they could only give an envious turn to what they could not deny, ascribing that to diabolical arts which manifestly proceeded from divine power.—How will you make it manifest, interrupted Edward, that they proceeded from a divine power?—He who wrought them, replied Valentine, has taught us how, and put this best argument into our mouths—that it could never be the interest of evil agents to subvert their own kingdom, by working to good ends. The design of the Christian miracles attests their truth.

Their day's journey drew to an end; and Valentine threw in hastily the following reflections, that Edward might have some topics for his future consideration.

Among the proofs of Christianity, continued he, I feel myself very sensibly affected by its genuine excellence, by the bright evidence of everlasting good-

ness which shines out through all the system. In that scheme of faith and duty, no one false virtue is included, and no true one left out, which cannot be said of any human theory, in the best of which most scandalous and notorious errors are to be found. I do not like to rake into the errors of past times, or to build Christianity on such ruins; but their defects and their enormities are well known. It is no less material that when the most esteemed, the wisest, the most favoured of Princes, or the leaders of academies, could not set up any satisfactory system, or establish it in one province, town, or even village, that great end was accomplished by ignorant and unlettered men, clear of all suspicion of attachment to the world, and of any interested or crafty view on that score. Nothing but reproaches, toil, contempt, derision, sufferings, and death, were the wages of their labours; the known and chosen wages, foretold and anticipated with

with open eyes and deliberate purposes. What induced men to receive doctrines which neither flattered their understandings, nor soothed their appetites, but made them stoop from their pretensions, confess their ignorance, become as children, forsake the vanities of life to which they were altogether addicted, contradict their lusts to which they were enslaved—and all, to be derided, scorned, and persecuted, together with their teachers; to labour and to suffer with them?

You do not do justice to the heathen moralists, answered Edward, many of whom taught very excellent things.—I will not answer, replied Valentine, that they taught better things than they practised, though there is evidence enough of that; I will only remark, in addition to what I said before concerning them, that we are too apt to forget the true sources from which they really de-

rived much of their best knowledge. We are apt to imagine that we do still attain to the best discoveries of rectitude and truth, upon the sole stock of natural ability. They who think thus, do but borrow from others, who are more grateful and more just in their acknowledgments.

I am not surpris'd that you condemn philosophy, answered Edward with a significant look.—I understand you, said Valentine. Christianity, when it gained philosophers, got little by the conquest: they brought their niceties to explain the mysteries of religion, with much confidence, and very little advantage. Their manner of examining such things, the objects of our faith, which are set forth, as the tree of knowledge of old, to be contemplated, but not to be riddled with rash hands, led the way to heresy, and has continued them to our times. Among the remarkable Nations of the
 Latin. c. 10. Church

Church there were, however, many eminent in science, distinguished for their eloquence and well-cultivated talents. Christianity prohibits no exercise or acquisition of the mind; though it was fit to show that it proceeded from a better wisdom than that of this world, and could thrive without that aid. They who would bring their talents to the obedience of faith and the service of religion, with becoming prudence and humility, were received with honour. The shepherds were to bring their lamb, and be accepted first; for simplicity of heart is of the highest value in the sight of God: but the sages were allowed to bring their gold and their frankincense. They who obeyed a plain message, and they who were assisted by their skill in observation, had access and admission. I like the faith of Nicodemus, added Valentine, who examined and asked questions, and paused, but believed at length,

and firmly too; for he stood forward in an hour of danger, when many, who were more implicit in their first faith, went back.

I am glad to find, interrupted Edward, that you will allow me some little extracise of reason. Use it ever, answered Valentine; but restrain it to its proper province; for in fact, whether you be willing or not, to those bounds it must be limited: you cannot pass that circle: the sword turns every way, wherever you meditate invasion. Use your reason; use it in considering whether religion imposes a peculiar tax upon you in this matter. Are there no difficulties but those of faith? Believe me, you will find a knot in every subject, which you neither will be able to untie nor to cut: it is not fit you should; it holds you in your proper place. Use your reason; weigh the evidences which are furnished to you, of which I have suggested some bare hints: you will find there a proper
and

and legitimate scope for the exercise of reason. Use your reason in all things—Religion is given to man, as he is reasonable. Your reason, in points above its perfect comprehension, will teach you a more excellent submission than any you could exercise upon mere trust: it will teach you, not to think to comprise infinite truths, which extend wider than the whole world, in the hollow of your hand; it will assist you in directing your life and your conduct by the rule of conscience, which is, indeed, natural reason; it will bring you to the Author of all truth, and of all mercy, and will incline you to accept his revelations on the same terms with his holy Angels. They see more of that system of which you see but a part; yet it is expressly noted of them, that they do not see the whole, though they desire it. Reason will tell you that it is no indignity to stand upon the same footing with them; to adore, and expect.

CHAP. XVII.

THIS journey drew now towards an end.—Valentine found himself again involved in the same conflict of mind, which he had before experienced upon his departure from that city which now appeared in view; the same impressions had kept their place in his bosom, and were now excited with increasing violence; they seemed like disaffected subjects, impatient, under long restraint, to rise in arms upon the first signal or occasion given. The heart of Valentine was powerfully assailed by this confused attack; and it was some time before he could form any plan of resistance, or of quelling this rebellion. Edward had received accounts, from time to time, of his sister Juliet's decline of health, and had often communicated them to Valentine, and expressed his uneasiness upon them.

them, well knowing the delicacy of her frame and constitution. Valentine had listened to these relations with deep concern, and had aggravated every fear which they suggested; he had often pressed his inquiries as far as he thought he might, and receiving no alleviation of his fears in what he heard, had entertained a thousand apprehensions which filled him with the greatest anxiety. This had increased his desire of hastening his departure from the University, and of returning for a time to his uncle's, though without any particular view thereby proposed to himself: indeed, he trembled to think of making any residence there; and after some struggles and debate determined, when he should have gained the satisfaction of making some observations upon the state of Juliet's health, and on the progress of her mind, to take a speedy departure toward his own village. The desire which he felt

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of revisiting his beloved family and kind Preceptor, made this resolution seem more tolerable to him; and by the time he had ratified it, to the present discomfiture of those tumultuous affailanes, which had so beset his mind, they arrived before his uncle's door.

Edward had announced his intended return by letter, so that he had been expected some time. An old servant opened the door, but with a countenance that smote like the stroke of dissolution upon the heart of Valentine, and was no less felt by Edward. He told Edward that he was glad he was returned, but there was not a semblance of joy in his face; that his dear young lady was very ill, and his master in much distress. At this account, delivered in a manner too significant, Edward trembled to the very ground, and every feature in Valentine's face withered as the words were uttered. Edward passed on to his father's

father's room; and Valentine, without considering, or even knowing what he did, followed him. The old gentleman hardly noticed their entrance; yet he soon turned with great kindness to his son, and nodded to him to sit down; as if refusing any congratulation at his return, though it gave him pleasure, because his mind was unfit to express any thing but the grief which he laboured under. He told him, with an afflicted voice, that he believed he was just arrived in time to take leave of his sister. Valentine dropped, like a branch struck by lightning, as he spoke these words; and Edward, not so weak of spirit, exclaimed with great emotion, and ran to his father, who seemed to be strongly affected with what he had delivered, as if it was a new conviction to himself of its truth. After a short time, he said, he hoped that his fears might have presaged too violently; but it was even so, that they

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they must prepare for the worst. Their attention was now directed toward poor Valentine, who lay perfectly senseless, for they had neither of them yet noticed him. Edward moved him from the floor, and at that instant the physician entered the room. He had been long acquainted with the family; but before he congratulated Edward on his arrival, he joined in assisting him to recover Valentine; showing at the same time, or affecting at least, some surprise at the state he found them all in: he assured the old gentleman, that he was much too earnest in his grief; that Juliet was something better, and was delighted to hear of her brother's arrival, whom she much wished to see. Edward, transported at this comfortable message, say he had thought his sister at the very point of death, darted out of the room, and, with more affection than prudence, was mounting the stairs to his sister's apartment.

apartment. The physician called after him soon enough to check him, and desire that Juliet might have notice to receive him. Poor Valentine, as he recovered, was totally at a loss how to conduct himself, and kept silence. His uncle being now more composed, shook him by the hand very kindly, and told him, he was sorry that he had given him, so bad a welcome; but that it was no token of want of love, that he had not used more ceremony toward him. Valentine entreated his uncle not to think of him, assuring him, that he himself was too deeply interested in the happiness of the family, to be able to turn his mind to any other consideration; and having begged pardon for disturbing him so improperly, he was about to retire. His uncle, however, with great tenderness, desired him to stay, and told him, that Juliet had often spoke of his kindness to her, in proposing her to bear
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this trial, by enriching her with many consolations by his good instruction; the old gentleman added, that he was well convinced of the essential service which Valentine had done her; and that as he had fulfilled, what from a life so much employed, and want of abilities for the task, he himself might have neglected, he should not be ashamed to take it as a reproof, and to profit by it himself. Valentine was much hurt at this declaration, and the honest way in which it was applied; the disparity of their years filled him with shame in being thus treated. He returned as modest and dutiful an answer as he could to his uncle, who repeated again his esteem and love for him; and added many expressions to signify his satisfaction that Edward had enjoyed the benefit of his friendship.

The conversation was now directed to the physician; and Valentine listened
 eagerly

eagerly to what he said, and soon discovered by his answers, that his uncle's apprehensions had been too well founded. The physician had said enough to bring them a little to themselves, but could not prudently indulge them too far in flattering expectations, without better grounds for such assurances.

Edward staid long with his sister: his father, recollecting himself, ordered some refreshment to be set out, to which Edward was summoned; and, after some delay, made his appearance. Valentine examined his countenance with a penetrating eye: he took his seat in silence, but his looks left Valentine at a loss what to determine: he seemed thoughtful and inattentive to the objects before him. The meal was short; and when it was over, each retired for the night to his room.

CHAP. XVIII

JULIET had fallen into a most hopeless consumption, to which she had ever been by constitution inclined; and which, after a sudden illness, was hastening to a period with uncommon rapidity.

The day after his arrival, Valentine, in passing from his chamber, met the Minister of the parish, who, at her desire, had constantly attended Juliet. He had known Valentine during his former abode there, and had been informed by Juliet, how much she held herself indebted to him: taking him aside, he told him, that he could never sufficiently commend him for the good work he had promoted by his benevolent and pious kindness for his cousin. He said, that he could gratify him by an assurance, that his endeavours had been blest with the completest success; that he had never been witness to a more angelic sweetness,

sweetness, a more genuine and unalloyed piety, than he had found in her: that he had never seen the graces of the Christian profession exerted in so excellent a manner, or the advantages of religion so beautifully displayed: that the most composed serenity and cheerfulness, the most dutiful patience, and the justest conception of mind, accompanied every exercise of her faith. She has, continued he, in her late interview with her brother, drawn from him a confession, that your endeavours have not been lost upon him; and she has confirmed that growing inclination in such a manner, as will facilitate any future attempt on your part very effectually. He was about to have added his fears lest an example of such brightness should be soon lost to the world, when Valentine received a message, that his cousin Juliet desired to see him; but the attendant who delivered it, cautioned him not to remain

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long in the room; for though her spirits were good, her strength was unequal to support a long conversation.

Valentine entered the room with a trembling step. Juliet received him cheerfully, and beckoning him to draw near, told him, that she had felt some reluctance in sending for him, as perhaps the farewell of a dying person might be distressing. The very circumstances attending an approaching departure from life, she knew, were deemed a sight of terror; but upon you, Valentine, added she, with a smiling air, such prejudices can have little hold. Valentine was incapable of answering her, but by his features manifestly rejected that compliment. Observing this, she said, that she should not have made such a call upon his resolution, but that she wished to shew him, that his charitable lessons had not failed of some effect on her; she wished also to make him some little re-
compense,

compense, by teaching him in return their strength and sufficiency under this last trial which they could undergo. She said, that her practical experience in the truth, though it had been of shorter date perhaps than his, yet was likely to hasten to an earlier maturity; and she thought it might be pleasing, as well as useful to him, to see what the fruit would be. She added, that if her understanding had been before convinced by the best of testimony, and the strongest motives of faith, her mind was infinitely more satisfied in this particular, and intimate perception of its efficacy and advantages. Valentine was unable to speak. Juliet continued, that as he had now added much to his knowledge and information, and was, from his late studies and intercourse with learned and accomplished men, possessed of a riper judgment, she wished to know, if his sentiments continued firm in the same truth and sincer-

city: for, added she with a smile, if you have obtained any new proofs of revealed truth from the fields of science, I have received a larger conviction, by being permitted to put it to trial, in moments when nothing but the truth can console us; and if your additional experience should have been corrupted to your detriment, I shall use the authority of mine, and play the tutor in my turn.

Valentine, with a tongue interrupted by the emotion which he felt, answered, that no sentiment that had held a place in his bosom at their last meeting, had suffered the smallest change, any farther, than as they grew more rooted and confirmed.

He accompanied this declaration with a look which convinced Juliet, that he had a double meaning in what he said; and she well understood what sentiments he meant to include in this protestation. She had felt indeed an inclination to
indulge

indulge herself in a confession which she thought the nature of her present situation, as giving licence to all sincerity and frankness of speech, would warrant; and which she was well aware, Valentine would give occasion for in this interview; but her better thoughts had corrected this desire: she considered that to be explicit, might occasion matter of keener regret to Valentine in future; and yet she did not choose to conceal the state of her affections from him altogether, as she could not help indulging a wish, so natural to us when inevitable separation is about to divide us from those most beloved, that something of that affection might survive the hour of death to each of them.

She received what Valentine had said, in a manner sufficiently significant of her own state of mind; and contenting herself with that slight indication of her sentiments, which was not lost upon him,

him, immediately as a person occupied in other views, more exalted and important, renewed her discourse as before; and assured Valentine, that he had anticipated the best office of a friend, by supplying her with a fund of consolation, even more abundant than her present necessities demanded. Julia, after this, confirmed the account the minister had given respecting Edward; most tenderly thanking him, and entreating him to continue his exertions, which she had good reason to think would be rewarded with success; and upon which, with her last breath, she should beg a blessing. She mentioned, with the liveliest expressions of pleasure, that her father's conduct also had been much altered, and his attention more fixed to those chief duties of life, of which he had before been too negligent.

Valentine, who had almost given way to the dictates of his passion, recovered

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at this noble conduct of Juliet: he saw the wise design of it; he felt assured to mingle in that serious hour any thing that might either distract her mind, or carry an appearance of his having too much consideration for himself, and his own concerns. He felt the necessity that there was for a conduct more sober, and more consonant with those principles of pure and elevated goodness, which he had contributed to instil into her mind; and he was animated by their happy operation in a time so trying. Whilst these thoughts were fluctuating in his bosom, with a rapidity more allied, perhaps, to the frailty of conflicting reason, than to the full triumph of that best principle which, however, had acquired the ascendancy, at this instant the physician entered the room.

He had heard that Valentine was admitted to his cousin, and wished to shorten the visit, from a fear that much

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exertion might be hurtful to her; advancing therefore to Valentine, he took him by the arm, and told him softly, that he would fatigue his cousin, and exhaust her spirits by staying longer. As he held his arm, he perceived the agitation he was in; and as Valentine returned no immediate answer, he found it necessary to exert some authority, and, without repeating his entreaty, led him toward the door. As Juliet saw he was going, her features changed a little; but before he reached the door, they were again composed; and as he passed the threshold, she, with a steady and uplifted eye, besought a blessing from Heaven upon him: giving thus the noblest and most suitable expression of the love she had long felt for him, and connecting it with that exercise of piety and goodness which she failed not to keep in view.

Valentine

Valentine made no resistance as he was led from her presence; when the door was shut, he made an involuntary effort to return, which the physician prevented, and conducted him a little more forcibly into his own room.

CHAP. XIX.

ABOUT noon, the following day, Edward entered Valentine's apartment. Valentine was alone, and had indeed retired with a desire to be so. Edward, without saying a word, sat down. His countenance terrified Valentine beyond measure. Edward beheld him steadfastly, and then, with a look that seemed almost reproachful, told him, that it was now the time to open to him those sources of which he had so often boasted. This was spoken apparently with some degree of his wonted fierceness, when, impatient
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and in anger; but it was the last time he ever indulged it, and it now proceeded from wildness and disorder, which in an instant he repented of; and rising hastily, he took Valentine most affectionately by the hand, and told him he had indeed often thus insulted his goodness by his pride and folly; but, said he, I never wanted a real love for you, and I know you can forgive me. My dear Valentine, added he, Juliet, with her last breath, has recommended me to your care and friendship.

Edward was too much affected to be able to finish what he had designed to say; and Valentine collected, from the few words he had been able to utter, that Juliet was dead.

This intimation penetrated his heart with such a pang, that he found the single effort of reason, which in that instant was left to him, must be immediately maintained. The mind, which when
excited

excited vehemently can embrace a thousand resolutions in a moment, urged him to act as one transfused with a deadly shaft, swiftly to clap his hand upon the wound, to stop the life-blood which struggled there, and not venture to explore a hurt so terrible. He stopped at once the liberty of thought, and by one great effort shut his soul against the tumult that gathered round it like a torrent.

This difference arose from the several principles and accustomed habits of the two friends. Edward's strength made a stout resistance against less evils by many good methods of defence, but yielded to the greatest; Valentine's spirit, susceptible and weak under those irregular impulses, rose against the total weight, when driven to the last hold which offered as his resource, and in deserting which he should desert his duty, and all would be lost. There was no way of going

going safely on the precipice he was led to, but by fixing his eyes resolutely forward; to pay attention to his present footing, or to look around him, was to sicken and to fall. He felt the urgency of the situation, and after a moment's pause stood collected, and, with a voice rather animated than steady, exclaimed, Blessed be God, that this world is not the theatre in which alone all things that concern me have their being; that it is not the circle upon whose narrow track I am to seek and heap up my best fortunes, or to see them fall away, without one hope in store to occupy the space they leave, or fill the chasm in my path!

They were interrupted by a summons to Edward to attend his father. He left the room; and Valentine remained certified of the death of Juliet, and alone, incapable of directing his mind to any thing but what related to that event,
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and yet resolved to maintain such a restraint upon his thoughts as was necessary to prevent his being overwhelmed by them. He continued therefore for a time torpid and motionless, with his eyes fixed: but being unable to bear this situation long, he threw himself upon his knees. Prayer was an exercise ever full of consolation to him; he strove with great earnestness, and with many efforts, hasty and confused, to form his supplication; but attention wandered from his words: again and again he repeated his address, but forgot himself, and resumed the prayer before it was half finished. He felt this confusion, and was about to rise, but found himself still less willing to abandon his last resource in a manner so unbecoming and hopeless; and though unable to detain his mind in any regular exercise of devotion, yet by a short and earnest supplication he failed not to fix his trust more firmly on their best and only support.

port. Though the powers of the mind may be abridged, its nature remains the same whilst reason remains; and a few words, or a single effort, when its faculties can reach no farther, may give the sum of all its duties. Valentine arose, and, after a moment's pause, stretched himself upon the bed in his apartment, and covering his face, endeavoured to compose his mind a little more. During several hours he remained thus. The family was in too much affliction to meet together, or interfere with the private griefs of each other; and of time and its usual occurrences Valentine entertained not the smallest care.

After a long interval of silence and sorrow, he lifted his head—it was quite dark—the shades of night had gathered round him unperceived.—This unexpected appearance startled him; he sat up, and looked toward the window, but a total darkness prevailed both abroad and in the room. He sat musing awhile,
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and as he was about to rise, he heard some footsteps in the next room, where the body of Juliet yet remained: he was struck with the sound, for through the whole evening all had been silent there; he got up and listened, till he heard the same step, accompanied with weeping and many sighs: he soon discovered that it was the nurse who had fostered Juliet from her birth, and was now left to watch by her side through the night. He heard her move the bed a little from its place; and these circumstances together, brought at once to his mind the full image of all the mournful appearances in that room. Insignificant as these tokens were to the great calamity itself, yet they surprised the heart of Valentine in the most violent manner, though they brought no new conviction of the fact. The stillness of the hour, the darkness with which he was surrounded, his long watching, abstinence from accustomed food, and waste of spirits, concurred to give

give them every advantage over him. Sorrow, like a cunning enemy, catches the slightest circumstances to facilitate her triumph over us; and after some great disaster hath put us into her power, never fails to vary the calamity to us in every point of view, when we are steeled against any one appearance of it. Valentine started up, and stood for a moment in great disorder; in the midst of which his reason suggested to him the weakness of his conduct, in being shook by such a loose blast, after he had stood the chief violence of the tempest: a flood of tears accompanied this turn of his mind, and favoured its good effects. With streaming eyes, and a more resigned affliction, he again sunk down upon the bed; and being weary and exhausted, sleep insensibly stole upon him.

It wanted not many hours of the morning, and after a deep sleep Valentine awoke.

awoke. As his eyes opened to the light, his mind as instantaneously admitted the full sense of that grief which seemed to have allowed even this short intermission with reluctance; as the hard task-master watches the first return of light and vigour, to replace the yoke, and ply the whip. He awoke languid, and as fast as if from the severest labour, unrefreshed by sleep, though sufficiently recruited by it to be able to resume the functions of life. The cheerful beams of the morning, however unable to dispel the cloud from his heart, yet dissipated much of that gloom which so aggravated its horrors. The mariner, though the storm continues, is less harassed and terrified by its howlings when the day dawns upon him, and, though he finds a helpless shattered vessel under him, can apply more cheerfully to new expedients: and Valentine, in the same manner, be-

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came more serene, as the objects around him began to brighten, and the sun to visit his window. After the usual devotion of the morning, he recovered some composure of mind. No distress could induce him to undervalue life; he well knew the true uses and end of it; which make it no less precious, under affliction, than in the hours of happiness and content.

CHAP. XX.

For several days, Valentine continued to use every means to support himself and his friends under their affliction. By the funeral of Juliet his feelings were again strongly solicited. His constant and most assiduous endeavours to console

ble his uncle and Edward, were of great service to himself. Grief, however, sometimes seized him unexpectedly, and with a treacherous malice led him insensibly aside, and often thrust him in an instant down a precipice which cost him many a struggle to climb. Upon every trifling occasion, upon every little wandering of thought, the pressure recoiled, and with a violence that astonished as it smote him. Constant exertions to defend himself against these assaults, by degrees wasted his strength, and preyed upon his constitution. He experienced in mind what often happens to the body, when we prevent evil humours from occupying any vital part, but cannot expel them from the habit; life is preserved, but the glad return of health is wanting. A slow fever gained ground upon him, and at length made it necessary for him to keep his bed. For many days

his disorder, without much violence in its attacks, kept its hold upon him; during which time Edward never left him, and with the kindest concern gave sufficient testimony of his gratitude to Valentine, for his long and successful endeavours toward him. His uncle, though lost in sorrow, failed not to visit him, and showed the greatest tenderness and solicitude for him. His complaint, which had made deliberate advances upon him, seemed to retire as reluctantly; he was in no danger, however, and by degrees was able to leave his room. The physician's advice concurred with his wishes: a change of air was recommended; and he made use of this plea, to urge his uncle and Edward to adopt the same method of relief, and accompany him home to his family. Edward was sensible, that a removal from the scene which had so lately presented such sad objects to them, would
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be very beneficial to his father, and to each of them, and contributed his entreaties. After a while they prevailed, and Valentine was much gratified in his uncle's resolution of taking this journey. He had before informed his family of the death of Juliet; and being much altered in his own appearance, thought it necessary to mention his having had a slight indisposition, that they might not be alarmed when they should see him pale and emaciated.

A few weeks passed, before their departure; during which interval, Valentine gained but little ground in his health: the day, however, was fixed for his journey, and he experienced as much satisfaction as he was capable of, in setting his face once more toward his native home, his beloved relations, and his best and most valued friend. His uncle, who had yielded at first entirely to the violence of his grief, began to recover a

little, and confirmed the expectation of Valentine, by preparing for his journey with some appearance of pleasure.

Upon their leaving the town, Valentine found himself in a few minutes upon the very spot where he had first encountered his beloved Juliet; where she had relieved his distress, and where he had first beheld that image which in living colours was still present to his mind. He now drew near to the pillar against which he had supported himself when her liberal and benevolent hand had been extended to administer to his necessities. He turned pale, and his whole countenance altered at the recollection of these events. The lively ideas thus excited in his heart came so suddenly and so violently upon him, that it was with the greatest difficulty he could keep his seat. Edward perceived that he looked pale, and with some alarm asked him if he was ill. This question brought Valentine

lentine, a little to himself, and having left the place behind them, he removed Edward's apprehensions, and assumed a more cheerful air. As they rode on, he endeavoured to entertain them with some little account of his adventures when upon his first journey to them, omitting that part which had just disordered so much. Through the whole of the journey he pointed out the different places where what he related had happened; and he failed not to take every opportunity of conversing with Edward, as they sometimes were alone together. In these conversations, Edward professed, with great and undissembled joy, the satisfaction he experienced every hour in the knowledge of those best principles of conduct and grounds of hope, to which he had directed him. He said he was now sensible, that he had attained a rule which he was well assured would be ever

competent to guide him in an even course, under every possible variety of life, under every exigency, and every trial; which cleared up the practice of virtue, gave it a real and solid basis, a determinate design, and an expectation more than adequate to its best exertions. He testified to him the pleasure which he felt, in having escaped from that endless fluctuation of opinion, and unsteadiness of conduct, which had hitherto thrown a veil over his life. The mind, in such a state, he justly compared to the sand of the beach, which the restless waters never leave long enough for the growth of any good thing; and where, too often, the doubtful texture of the soil will neither suffer our progress, nor support us when at rest, but chokes and swallows whatever is laid upon it. He declared also, that he found the knowledge and practice of piety so far from being suited
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only to the narrow prejudices of weak and superstitious minds, as he once had thought, that he was convinced that the greatest strength and capacity of soul could thus alone find a scope for its noblest faculties, and that all other knowledge and pursuits, in comparison with this, were inconsiderable, in opposition to it most foolish and dangerous, and only good or becoming as they accompanied and were united with it. Valentine was much delighted at the frankness with which Edward poured out his gratitude to him: it was a mode of conduct so different from what even the warmest friendship would have led him to under his former self-sufficiency and pride, that he saw in this, and other more material circumstances, the happy effects of his good care, and the tokens of his friend's improvement. This occasion afforded so favourable an opportunity

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tunity of animating him to continue in that good disposition with steadfastness and zeal, that he would not neglect it. You have, said he, addressing himself to Edward, justly represented the true and peculiar advantages of the Christian rule, with respect to our conduct and opinions. When we have once acknowledged that revelation which affords a clear and positive display of what we are to do, and what to receive, which alone can account for the many peculiarities in our nature and situation, and in the government of the world, our lives from that moment will be the rational and easy deduction from it; what is to be done will be very plain; and what is to be expected, equally so; and both our duty and expectation will give a weight to every action of our lives; will ornament the most artless of our moments, and throw a grace over our whole deportment;

ment; will give a tincture to our serious hours; will rectify and enliven our pleasures; will mingle even in the current of business and conversation, and adapt itself to all temporal vicissitudes; and what is more important, will secure us from the uncomfortable and speculative void so often visible in the unsettled mind; will establish us in all the quiet confidence of resignation and content, and all the blessings of hope. We shall no longer be at a loss to determine the end of our existence here; we shall no longer be perplexed with the infinite imperfection and uncertainty of every vague and disputable standard, which has at any time occupied the place, or can now be substituted for true religion; we shall experience no more the disheartening calms, or be agitated in the tempests, which attend the unprincipled mind, and hurry it from its course, even where virtue appears to be its object: religion

religion will afford to us, as the trade-wind to the merchant, a sure calculation, and will never deceive us.

Edward listened to his cousin with the greatest satisfaction; and Valentine, who was now animated by the theme, and flushed with pleasure at Edward's attention, continued to press the subject with earnestness and warmth. Can any one, said he, think or believe, that the same thing which will direct our conduct in an even course to the summits of virtue; which will raise us above the reach of every event that this world, in all its varieties, can bring upon us; which will put us in possession of a sure, consistent, and unchanging happiness, even in this life, and comfort us with the best prospects in the next; which will secure us the esteem and confidence of every good man, and the respect even of the bad; which will make us pure, amiable, and contented; can at the same time be the
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offspring of fraud, folly and falsehood? If it be, what then is truth? or where is it? where shall we seek it? or how shall we acknowledge its appearance? with what authority shall we invest it? by what effects shall we trace it out? with what qualities, with what essence, shall we endow it? If, concluded he, there were no other proof of the divine authority, and of the truth of what we profess, this practical demonstration, which will arise to every one who applies himself to live according to that truth with sincerity and diligence, would alone be satisfactory and sufficient.

C H A P. XXI.

THE next day they reached the village. Valentine hastened with eager joy to embrace his father and sister, and to announce his uncle's arrival.

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The village bells began to ring, upon notice given of his arrival; and every domestic in the house thronged about him, for he was beloved by them all, and had won their hearts by frequent acts of generosity and kindness, and by that conciliating sweetness of temper which endeared him to every one. The pleasure of this meeting, for a time, absorbed every care in Valentine's heart. His uncle, in the company of a brother from whom he had been so long absent, recovered much of his cheerfulness. Nature is stimulated by grief in the mind, as by poison in the body, and struggles equally to throw off, what in either case it cannot assimilate.

After the first shock he received in seeing his niece, whose years and beauty reminded him of his loss, he began to entertain a great affection for her; and by degrees suffered that resemblance to become matter of pleasure to him. He

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was delighted in finding an object to fill up that vacant place in his love, which his lamented Juliet had left.

Edward partook of the pleasure that prevailed at this meeting, and was powerfully struck with the charms and innocent simplicity of his cousin. She had sufficient good sense and genuine excellence, to divest the modesty of her air and manners of awkwardness; and unstudied elegance, the result of a well-regulated mind, rendered her fine person very interesting: whatever she might want in experience and knowledge of the world, was much better supplied by a cautious improvement of her own mind, and a cultivated sense of piety and benevolence. Edward very soon received that impression which further observation upon her conduct, her conversation and manners, confirmed; and which induced him, before the time of their abode elapsed, to seek

in her another pattern of that good life which was become so sweet to him, and to retain it near him by making her his own.

After receiving the caresses of his family, Valentine, impatient to see his beloved Preceptor, left the house; and in crossing a little orchard adjoining, saw his venerable friend hastening toward him with the same design. He ran to him, and embraced him as he had done his father.

After the first gratulations were passed between them, they took a little circuit in their walk homeward: for Valentine felt an earnest desire to unburden his heart a little to his kind friend, and to relate what had passed at his uncle's house. He was not sufficiently aware how unequal he was to the relation, and of the pain it would cost him.

His good Preceptor had observed, with great concern, the alteration in his
 visage.

visage, and the manifest depredations of sorrow in his whole appearance. A question concerning his health, drew from him some account of what he had undergone; but before he could half finish his narration, and the encomiums it suggested upon his beloved Juliet, and the exemplary piety of her last hours, he was so overwhelmed by the images which his own words had called up, that he was unable to proceed; and with his eyes streaming with tears caught the arm of his Tutor, and had just power to beg him, not to think that he had behaved worse in the first and severest part of his trial, than he did now, as he might with reason suppose; for that he had never trusted himself in so minute a recollection of what had passed. He confessed, after a while, his passion for her, to which his Tutor was no stranger in conjecture; and he appeared so much agitated by what he had declared, that

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his good friend found it necessary to check him a little by some slight reproof; and adverting to the appearance which he had just observed in him of impaired health, told him, that he was afraid he had suffered his concern for his cousin to prey too much upon him; and just reminded him, that to concur in keeping a wound open, which exhausts life itself, was unwarrantable, and inconsistent with his principles.

Valentine signified his conviction of this, and with a broken voice added, that he would endeavour to promote its healing; but that he could not expect, that so deep a hurt would close without some signal scar, which he believed would ever remain. His good Guardian and Preceptor was much affected at the gentle and submissive manner in which he received his rebuke; and which gave it an air of severity, and returned it upon himself. The mind of Valentine was
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of that temper, which could draw the warmest passion and tenderness into its train, and yet keep its course to virtue; could lean, like the well-nourished plant, to every side, bend with every blast, play with every breeze, and yet remain fast rooted, unshattered, and flourishing. His good friend consoled him with many kind and amicable words; and, after a while, they joined the party within doors; and Valentine, in that scene of cheerfulness, and in the bosom of his family, recovered his serenity.

It was a great part of his delight to resume his employment of instructing his sister. In pursuing this design, however, he found, that he had little to add to that knowledge which, together with himself, she had before possessed. He was much pleased in remarking this; as it satisfied him, that so far the wish which his Tutor had expressed when he parted with him at the

university, was fulfilled: and he could not but acknowledge the merciful goodness of his Creator, who had bounteously submitted to all such a portion of true wisdom, as required but few advantages to cultivate; which depended not upon the acquisitions of laborious learning; which adapted itself to every situation of life; which the deepest reflexion and most refined knowledge might illustrate and confirm; but which, in its necessary lessons, was as easy of attainment, as it was superior in its matter and its object, in its present effects and future inheritance, to every other kind of knowledge, and to all sublunary pursuits.

CONCLUSION.

IF, from these few passages in the life of Valentine, any one is desirous of knowing more concerning him, or is disappointed that so few and such ordinary incidents have befallen him, in this short portion of his life, wherein they have accompanied him; if they look for a winding up of his adventures into some certain events, where his story might seem to terminate, the following considerations must be submitted to them.

It is true, that the lives of most adventurers are usually brought to some circumstantial conclusion, as the end of so much of their history as can appear interesting to others. The very reverse is the case here: Valentine has but begun to exercise his schemes of life, and is more earnestly preparing for a series of actions of piety and virtue. But
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what is perhaps more unusual in this matter, the historian cannot show any period where these actions could conclude; where they could be at all completed or suspended: for the actions of Valentine being but the exercises of reason, and the services of religion, must be perpetual; and as they have an infinite object, and are exercised by that which dies not, they can never cease, or form a single catastrophe. This, perhaps, is a bad circumstance for the composition and propriety of a story; but it is the best groundwork for a good example, and for the lessons of true and useful wisdom.

Valentine did not set forth with the lantern of the philosopher of old, to search for honesty; that property he carried with him: nor did he follow the banners of enterprise, for pay or promotion. Though he started an adventurer, yet he played the part of the prudent merchant, who does not roam
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after undiscovered treasures, but trades awhile with the capital he carries out, to augment it by a larger use; who neither wrests from others, nor begs from fortune, but improves his own. Nor have the pains of his historian been exerted to follow up and establish some melancholy maxim, and fix it at the end of his history, as the decent epitaph for the mortal endeavours of his hero. Nor was it intended by Valentine's historian, to exhibit a long series of passionate pursuits, and varieties of fortune, and then to turn, in the sequel of the tale, and insult over mankind, by showing the vapour extracted by so long a process from so many materials.

It is true, that conclusions of this kind are frequently offered as the farewell of a work, by many who think that they bring no shame upon themselves by insinuating, that what they have written is to no end; provided they have written it to the credit of their ingenuity, or

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to the amusement of others. But the compliment to the reader is not very striking, when, after having been wholly engaged upon the busy means and intricacies of the plot, he is dismissed with a sneer for his pains.

If any one, in this little journey with him, should have contracted such a kindness for Valentine, as to wish to know if his life was prosperous and happy, let his principles as they have been stated give the answer. But if they wish to experience real instances of what these principles will warrant in expectation, let them adopt them with the same sincerity of heart, and they will reap the satisfaction with a nearer interest in themselves: nor will they perhaps regret this short acquaintance with a Christian.



THE END.

